

# THE CROZER QUARTERLY

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# THE CROZER QUARTERLY

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## EDITORIAL NOTES

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### THE QUESTION OF AUTHORITY

THE title is selected with deliberation. The whole matter of authority in religious thinking is under question today. Of course some men think they have answered it, and their answers tend toward two opposite poles. There are still those who assert as vigorously as ever it was done that religious thinking is under infallible authority, whether Bible or church. And there are others who have thrown the idea to the winds, and proclaim a gospel of sheer relativity. These notes are not written for either of these groups. They have no problem.

The Archbishop of York has remarked very sensibly in his William Belden Noble lectures that to dispense with authority would involve the necessity of every generation having to begin at the very beginning again, and discover everything for itself. The fact is that we are dependent on authorities in a great many more aspects of thinking than those in which we display any independence. There is a real conservation of mental and spiritual energy in our human capacity to draw on the experiences and achievements of those who have gone before. It is not always necessary to thrust one's finger into the fire to discover the property of fire.

There is suggestiveness in the root meaning of the word "authority." It goes back through the Latin, *auctoritas* to the verb *augeo* which gave us our word "augment." Incidentally that verb was used by the Romans in the religious sense of honoring or worshiping. The word bears the significance of augmenting. Our reference to an authority is with the purpose of increasing either the breadth or the weight of knowledge. Interestingly enough, among the meanings which the word *auctoritas* bore, one was liberty or authority to act. This is quite different from the idea so often entertained that authority implies coercion. In fact the notion of coercion seems to be a decidedly secondary sense of the word. Probably the modern revolt against authority is due to this conception or misconception.

tion—of the meaning of the word. To such an idea all thoughtful people are unalterably opposed.

We ought to think of religious authority rather with the sense of privilege. To make use of an authority means that we exercise our free privilege of drawing upon the attainments of the past for the enrichment of life in the present. It is with a profound sense of high privilege that we turn to the Scriptures of men who entered into meaningful spiritual experiences that they rightly associated with God. They learned that God was to be found in the starry heavens and in the pure and contrite heart. We gladly acknowledge them as our teachers and our guides. It is a mastery of the spirit, not of the letter; an authority of privilege, not coercion.

The only religious sense in which we acknowledge authority is thus a moral sense. Our recognition of the voice of God is not thunder on Sinai, but declarations that our moral judgments approve. It is not the volume or vehemence of an assertion that gives it authority, but its moral quality. The human responsiveness to moral situations is by no means constant. The authority of one day is not necessarily the authority of another. It has been one of the glories of the moral and religious association that they influence each other toward sensitiveness to the values of life. The achievement of Christian character is through a development in which moral values are discernible with increasing clearness. That brings to mind the word "sanction" which we often employ as a synonym for authority. It is obviously a cognate of the word "sanctity," and suggests the idea again that the establishment of a sanction is in the best sense determined by its moral integrity.

The appeal to authority in the moral sense is the authority of the teacher rather than the policeman. It is the authority of persuasion rather than compulsion. Again the Latin word is suggestive. *Auctoritas* stood for a qualitative influence that was exerted by way of counsel or persuasion, and the word *auctor* meant an adviser, one who offered guidance or made suggestions that commended themselves to the thoughtful consideration of others. The quality of credibility was in the forefront of counsel that was authoritative. This is profoundly significant, for as a matter of fact nothing ever exercises authority over us in a religious sense that does not persuade the conscience of its rightness. The ideal of brotherhood is our Christian goal not because we are under divine orders to act that way, but because we are persuaded that it is the only right and Christian way to act, and hence the way of which God approves.

Education a century ago made much of the authority of coercion. It was a stern, grim, disciplinary affair. A story went the rounds in

regard to the late John Keate, headmaster of Eton. Commenting on the sixth beatitude, "Blessed are the pure in heart," he is said to have exclaimed: "Mind that; it is your duty to be pure in heart. And if you are not, I'll flog you." Calvinistic theology tended to portray God as that sort of schoolmaster. Such an idea, one need scarcely observe, is utterly unworthy of God.

The Reformation was a protest against external control which resulted in hedging in both God and man. It was a declaration of the right of private judgment without which life issues in sterility. The Protestant emphasis is that the consciousness of man is at liberty to draw on the accumulated resources of the church for wisdom and inspiration. In Christian living as in scientific research there are experts who can speak to us out of the richness of their experiences. Jesus still speaks to men as one having authority, and not as the authoritarians. He still persuades, inspires and bears witness to the truth. We have read how Philip sought out Nathaniel and propounded the question "Can any good come out of Nazareth?" And Philip answered him with an invitation, "Come and see." Is not this the Christian answer to the question of authority?—"Come and see."

## PSYCHIATRY AND RELIGION

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IN these days of human upheaval, no aspect of human life has been spared. The stock exchange reports look like the charts of a seriously ill patient running a series of wildly fluctuating temperatures. Flights of golden metal course across continents and oceans. Gigantic national and personal debts accumulate by the hour. Deadly battles are being fought over the standards of economic life. Some cling to the older methods of industry and agriculture, some declare for radical changes and others remain bewildered. No less violent are the changes occurring in the cultural spheres. New combinations of tone and rhythm, unusual design in line and color, bizarre forms and attitudes—all thrust their startling lights into the horizon. One group follows this technique, another—that technique. Scientists are grappling with cosmic problems of the utmost intricacy—and whether one believes that light consists of vibrations or particles, or both, struggles too numerous to mention exist in this and other scientific fields.

At the center of these vortices of human upheaval one is caught into maelstroms of problems in social relationships which electrify all other fields of activity. What has been thought secure in the privileges and rights of man has in some instances been almost destroyed. The stability of constitutional powers has been shaken. Theories of the divine right of kings allegedly disposed of years ago have been resurrected in new forms under the divine right of secular government. Again all peoples are torn between two forces—one of ultra liberalism and the other—ultra tyranny. It appears that human society is doomed always to have to choose between yea and nay—democracy or dictatorship, war or peace. Is there no way to fuse the dynamics of these opposites so that the creative aspects of the single individual can be nurtured from the common soil of humanity? Smoke has been gradually settling down over international boundaries again. The ominous rumble of distant guns awakes us in the night or startles us at noonday. One thinks of the races of prehistoric man and how the struggle became too fierce and how they became extinct. Is this frightful end in sight for the present human race? The pessimist says "Yes," the optimist says "Of course not," but both view-points are clouding the possibilities. The gravest dangers to international survival do exist and hell may be let loose over the most trivial incident. The

sober citizen, however, will see that other forces also exist that can perhaps lead us into the promised land of human fellowship. In fact, many fields of science, culture and socialized living are working a twenty-four hour day to lead us out of the present insanities. It is not our purpose at the moment to review all of these forces but, rather, to consider two, which appear to stand out through the mists—although being hidden time and again.

We might liken these forces to a venerable man walking along a rocky path with an infant toddling at his side. One may discern in that infant a new human art—the art of psychiatry, and in the venerable figure—a power ages old—a power that sprang from many ancient trees and shrubs and stones, the stars, the many gods of wandering tribes and an only God. His name is Religion. Many who have been following the infant have scoffed at this venerable figure. They say that he is only an illusion, a projection from within, that he is the god or the demon within thrown outward by the mind and will go the way of all the fumes and limbecks of the mind. But this venerable figure is wise—very wise. His shoes have had holes in them before, his robe has been torn, his legs scratched, yes, and he has even been wounded many times. Bystanders have said,—“His day is done.” Even again and again for a century or two at a time this figure has grown old and decadent while the streamlined vehicles of the day have whizzed by him. But mysteriously, he has the power of self-renewal, or rebirth and can grow young and strong again. This power is mysterious because we know not its source, except that it springs somewhere from the very depths of human life itself and as long as human life continues to grow, so will this great figure of time renew itself. Religion today is indeed in a rather sorry plight in the eyes of many but for that matter, so is the infant. However, this infant—psychiatry, is vigorous and growing rapidly and religion is undergoing a metamorphosis. Who of us can foretell what the form and color of a dull brown chrysalis state will ultimately be?

## PSYCHIATRY AND RELIGION AS SEEN TODAY

### 1. *Psychiatry*

Let us first consider, briefly, psychiatry in the terms of the developments of the past thirty-odd years. Psychiatry is a medical art which attempts to investigate and treat mental and behavior disorders. It is fundamentally allied to psychology which is a science devoted to both the investigation and measurement of mental and behavior phenomena whether functioning in an average or pathological manner. But mental

and behavior processes cannot be viewed apart from those processes which are organic. So intimate is this relationship between mind and body, that Doctor Adolph Meyer has used the term "the organism-as-a-whole" to epitomize an attitude toward an approach to the study of any individual. Just as the modern surgeon insists on viewing the case before him as a human being with a broken bone and not just a broken-bone, so this need for a larger view-point applies in the art of psychiatry. The concept does not end with the individual but also extends to society as a whole. If, therefore, an individual becomes ill mentally, cannot the psychiatrist, the sociologist, the minister, view this individual not in the terms of an insane or psychoneurotic person but in the terms of a society with a member that is ill? Then when we realize that a broken bone makes the whole individual ill, perhaps it may be wise to look upon society as being affected by any member who becomes ill. A number of our more serious students of human behavior have called attention to the fact that we are living in a dreadfully ill society. Just where the boundary line lies between mental health and disease, few are prepared to answer at the present. How much illness we can find by just looking in the mirror!

The church has been the psychiatrist of long ages. It has used many methods in its attempts to heal human physical and mental ills. Psychiatry, although still practically within its first generation, also has many doctors and many prescriptions. There are about twenty-five or thirty different schools of thought in psychiatry and psychology and it is not surprising, therefore, that we have not established as yet, a completely scientific psychiatry. However, even with the rough tools, techniques, and vague ideas, some very encouraging results have been accomplished. Let us try to accept, as far as we are able, what is sound in all the various approaches to the study of human pathology. Let us be thankful for what our pioneers in psychiatry have already accomplished and remember that we cannot expect trail blazers to be palace builders. It is our job as psychiatrists and ministers together to aid in the development of a clinical culture in human behavior. Let us recognize also the fact, that during the past generation, the church has never been more seriously challenged as to her rôle in the matter of human behavior. Let us now turn briefly to certain present-day trends of religion.

## 2. Religion

How may we define religion? For my purpose here, let me call it—a way of living; that is, an approach to the problems of inter-individual relationships. As ever, there are innumerable variations in religion—in fact, as many as there are human individuals. I shall not attempt to discuss

the various church groups but let me try to ascertain certain trends in religion. The first major trend might be called a dependent-regressive type. What is the nature of this trend?

a. *The Dependent-Regressive Trend.* In this form of religion one finds that the general tendency is toward a dependence on someone or something—a rather childlike and irresponsible attitude toward parents and what the parents think or might do. It is essentially authoritarian. Huge ecclesiastical systems have developed, and autocracies and bureaucracies have emerged triumphant. Exploitation of not only economic but also other human values incessantly recur. Substitutive and symbolic behavior enlarge the psychopathology of the individual and also the group. Is this true of Catholicism? Yes. But there is not any monopoly there. What about the Jews? Yes—and even there is no monopoly. What about Protestants? It is equally true. This monopoly belongs to all. All religions have followers of this essentially dependent-regressive type. Rigidities and intolerances have multiplied within the Church at large, but they are essentially not peculiar to any one church. It is, to tell the truth, characteristic of our human society. Every day one hears “My—I’d love to knock his block off!” In fact, certain individuals have that power and exercise it—economically, socially and even literally. Unfortunately when those who have been suppressed gain the power, the tricks are repeated. The suppressed become executioners of those who follow. This indeed is a tragic picture of religion. Is it the only one?

b. *The Dynamic-Introspective Trend.* The introspective aspect of religious thinking and behavior has nowhere been stressed to greater degree than in the Eastern religions. The great religions have come from the East and perhaps some day the East will again teach us religion. The great psychologist at Zurich—Carl Jung—thinks that we still can learn something of living from the East. He implies also, that while it is true that we do project the gods and demons within us to the outside and interject parental influences, as Freud has indicated, nevertheless, the problem of God is not solved thereby. Freud sees religion as an illusion and has even written most pessimistically of “The Future of an Illusion.”

This second or dynamic-introspective trend of religion takes into consideration that after all, the Ninevites are not any worse than those in Jerusalem, and helps the follower to recognize that taking out the mote in his neighbor’s eye is of less importance than taking out the beam in his own eye. The evil that his neighbor does is essentially no different from the same tendency within him. As someone has said, “The flash of anger in the eye of a priest is no different from the flash of the tiger’s paw.” In fact, it is more dangerous—as the tiger has to live by that action.

When our way of life or religion recognizes the commonnesses of human traits—in the terms of successful or unsuccessful adaptation, or when it becomes productive of warmer inter-individual relationships—socially or economically, then the gospel of the second mile changes from the idealisms of the printed page into the pulsations of living beings. When we can actually convert the energies of dictatorialness and exploitation within ourselves into human regard and the dignity of human affections, then there will be no possibility for the development of a Huey Long, a Mussolini or a Hitler. The first type of religion is very complex, the second type very simple—but most difficult because it means—my neighbor and myself.

A subtle manifestation of religious zeal is seen in modern scientific life in the not infrequent intolerant and exclusionist attitude of certain members of the various schools of psychological and psychiatric thought. The extent of the various offensive and defensive manœuvres, the rationalizations, the vigorous denials of the religious elements have become increasingly apparent. It seems that the intense and exclusionist tendencies of the investigator is of great importance in the development of new approaches but when the philosophical aspects of scientific thinking are also narrowed down, scientific work becomes more narrow and isolated.

#### PSYCHIATRY AND RELIGION IN THE CHANGING SOCIAL STRUCTURE

Let us consider psychiatry and religion as agents in personal and social psychotherapeusis.

Attention in a not inconsiderable amount has been directed toward both psychiatry and religion as institutions seeking a cure for various human mental ills. There is full truth in this view but a great deal of confusion as to the spheres of activities and modes of approach. There has been a laying on of hands when hands should have been taken off, a great deal of praying when common sense would have been of more avail. The integrity of human observation has greatly suffered and the Lord himself must have been embarrassed by the report of miracles. But notwithstanding all this, both religion and psychiatry have accomplished much good within our social and personal lives. If we can depart from medieval thinking and evaluation of events, religion and psychiatry will accomplish much in the struggle toward a sounder human society. But what can be the relationships between religion and psychiatry as psychotherapeutic agents:

The Confessional: This development of the church has existed for many centuries. It is found in Catholic or Protestant, orthodox or modern approaches and has essentially a sound basis. The socializing of our inner

troubles, the tendency toward putting them forward for common human consideration is in itself an invaluable and indestructible process. It can, however, become valueless and destructive if handled subversively or ignorantly. The minister and the priest can help an individual find his way out of many dark paths, providing churchmen are adequately schooled in human behavior. The minister and the priest also, if properly trained, can discover the early symptoms of psychopathology, but they should not attempt to treat these. Many failures in mental healing on the part of church faith clinics and what not have occurred because well-intentioned but misguided and unsound approaches have been tried. Has the minister been prepared to cure an individual suffering from acute appendicitis—a common surgical malady? If not handled promptly and scientifically by a competent surgeon this affliction will quickly lead to the patient's death. Psychopathology needs the aid of a surgeon of the mind. Although the minister and the psychiatrist both make use of the confessional in various forms there should be a clear delineation of the purposes and responsibilities of both the minister and psychiatrist in the treatment of social pathology.

As agents for better social and economic planning, both psychiatry and religion face unparalleled opportunities. The study of the human himself in the terms of socio-economics has hardly been touched. It is possible, that when psychiatry becomes more scientific and religion more social, the world will find in the fusion of these fields one of the most potent of all forces for better human planning. The scientific and artistic elements now developing within today's embryonic psychiatry need the centuries-old experience of the church. After all—it is humanity which has developed the church, and the defects of the latter are those of humanity itself.

#### PSYCHIATRY AND RELIGION IN THE DEVELOPMENT OF PERSONALITY AND HUMAN BEHAVIOR

Psychiatry is a new art disciplining itself in the whys and wherefores of human psychological and social pathology. The church is an ancient institution developed to provide emotional outlet and rectification of countless human distortions. The development of crises after crises in human affairs has faced it with new and baffling problems. When the church can gain a new perspective of its responsibilities toward the problems of human emergence, its life-blood will pulse with new dynamics and its architecture will fashion into the arches and color tones of a new culture. An approach to this new perspective is to be found in the study of human personality. Personality has been defined in many ways. It is an

enigmatic entity or should we say composite of entities. It is so obvious and yet so intangible but is of prime importance to both the psychiatrist and the minister. First, it is important to consider certain biological and biosocial aspects of the development of personality and behavior and thereby facilitate an approach to the more complicated behavior patterns.

The study of human behavior is comprised of the following:

1. The dynamics of personality in the large sense to include fundamental biological forces.
2. The processes of character and intellect.
3. Inter-individual and inter-group reactions. A study of human behavior is without ending for those who enter this field in the endeavor to develop better social relationships.

Each one interested in behavior might exclaim:

"But what am I?  
An infant crying in the night,  
An infant crying for the light"

—the meaning of personality! And how much more obscure is the embryology or unfolding of personality! Various schools of thought have arisen and attempted to explain personality. They have offered viewpoints valuable according to their various contributions but many years will undoubtedly elapse before man will see the totality of the evolution of personality.

To understand even very little of the forces involved in the development of structure and the manifestation of its activities, it is necessary to make both an objective and a subjective approach. By an objective approach one means that an outer observational technique dealing with relatively tangible objects and processes is focused on the problems in hand. By a subjective approach one means that an observational technique is focused not only on the more concrete aspects but on the subjective processes at work—motivating behavior, these processes being essentially parts of ourselves. In other words, the objective approach focuses on the outer thing, whereas, the subjective includes the inner processes of the observer as well. It is even possible to develop an approach to the study of behavior which combines the two, namely, a subjective-objective approach in which the subjective material is focused upon, thereby making it objective. At any rate, a consideration of both the mental and physical aspects of behavior are necessary for a sound approach.

The first level of organization to be studied in the development of personality and behavior leads us into the realm of light, electricity and the various body chemicals. This might be called the electro-colloidal

level. For these are, as it were, the cosmic building stuffs and out of these entities the universe has developed. Objectively, we find that this level of organization plays a fundamental rôle in growth and behavior. In order to develop a well-integrated personality, it is necessary that the organism possess a well-ordered organic equilibrium. If this equilibrium does not obtain, pathology and an affected personality result. Disorders in these organic fields may account for certain defects in personality and may be related to certain problems of hereditary defectiveness.

It is well known that the development of personality may be most seriously impaired if the proportion or distribution of body chemicals, including salts, sugars, proteins, fats and hormones is unbalanced by destructive agencies such as mechanical injuries or poisons. Even intestinal toxemias may provoke, not only daily changes in body feeling-tones, but serious mental disorders. The colloids or cell-building blocks are also subject to the influence of destructive agencies inducing alteration or retardation in personality. Emerging personality is particularly susceptible to injury. These ground substances or chemical forces of personality are so sensitive that even emotion may profoundly affect them. For example, there are cases on record where the sudden development, in apparently healthy people of exophthalmos (bulging eye-balls), nervousness, high basal metabolism (the energy of the body at rest) and enlargement of the thyroid—in short, symptoms of toxic goitre—immediately followed Zeppelin raids during the World War. Even the blood system has shown actual signs of shock following emotional upsets. The proper development and maintenance of personality is, therefore, fundamentally dependent on this “electro-colloidal” level.

The second, or animal-human level of personality, appears to repeat within the early few years of an individual's life, the long intermediary period of evolution during which nature had integrated the electro-colloidal structure-functions into more complex patterns. During early intra-uterine life, the man embryo has many characteristics of embryos reaching back even to the fish. But differentiation of the man embryo brings miraculous changes. Birth does not end these changes for it has been shown by Doctor Davenport and other investigators that even the pre-adolescent and adolescent growth periods of the human definitely pass through anthropoid levels. For instance, the baby's foot to leg ratio is at first practically the same as that of the anthropoid but at adolescence, it becomes human. He, therefore, passes from a running, climbing and romping animal-human into a walking and running one. It has also been shown by other investigators that certain aspects of anthropoid social and sexual behavior have been handed over by the common ancestor of

man and ape to the man race. Time and again we exclaim, "How much is this animal!" when we might say, "How animal are we humans!" There is much evidence to show that the individual human recapitulates this period in his body development. Investigations are now under way suggesting that the development of personality similarly recapitulates ancient modes of behavior. It is not impossible that certain pathological aspects of personality may present deviations beginning within these early levels.

We are only just emerging within the animal-human level. Personality is, therefore, partly animal and partly human but it is dangerous to think of animals and humans in terms of superiorities and inferiorities. Rather, these are developmental levels and social evolution will proceed only as fast as we recognize that personality is both animal and human and will remain so for some time to come. We must not assume that man has a monopoly on virtue, for animals exhibit affection and personal integrity. Does not the minnow defend his nest, the tigress die for her young and elephant for the herd, while man sends steel for hospitals in China and at the same time steel to destroy bodies in Europe?

It has been unfortunate that the word animal has as one of its connotations—that which is carnal or lustful. It is true that many animals appear to show unrestrained and indiscriminate mating activities at certain periods. A student of biology, however, eventually comes to see this unrestrainedness not so much in the terms of immoral behavior but in those of a vital and indispensable biological necessity. This necessity holds true for the human but does not at the same time eliminate the need for social control of this behavior. The lusting trend in such behavior is primarily human—our projection of our own behavior into the lives of other animals. The animal does not in many instances perpetrate upon others and upon himself many types of social distortions of which his human kin is guilty. The animal lives closely to the elemental from which we have swung too far, becoming lost in fogs of theories and philosophies of life. Personality will grow more highly refined as we learn to think not only with our brain but also with our body. This means the development of feeling.

The animal-human level, therefore, demands that we live up to the best of the animal within us and as this development proceeds, personality becomes more human. The animal-human level finally passes into the level of social individualism wherein culture begins to play a determining rôle thus offering still greater opportunity for human development. The integrity of individuality is strengthened by association with the emerging higher forms of group or social behavior. This is the realm where intel-

ligent plasticity will allow for the finest integration of intellect and emotion—where we may come to realize that our emotions are the driving forces of life and that intellect can assume greater leadership in their distribution. How great the challenge, then, to understand “the inner man and the outer one.”

Let us consider the social forces as these act upon infant life. What patterns are unfolding within and around the infant! All of us constitute the social-ethical part of the environment and can therefore contribute opportunities for development or retrogression. All our individual responses, the molding by the home, and the community pressures incessantly impinge upon the growing animal-human. Development continues with its accruing experience until the momentous psycho-biological spurt of adolescence. Here the greatest amount of assimilative strength is required so that the total organism may more efficiently integrate its structure-functions. The assimilation of culture will depend directly on the degree of psychophysiological integration. Personality will develop to its fullest possible extent when the individual's culture fuses the animal and human. When too much animal, man returns to the jungle; when too other-worldly, to phantasy. Each individually leads to degeneration of the self and of society. But the animal fused with the human creates social individualism. “The strength of the wolf is the pack, the strength of the pack is the wolf,” has much truth, and neither must dominate the other lest there be destruction for both. In adult personality, there must be no split. Man needs both Coney Island and the Ninth Symphony. The development of personality depends, therefore, on the proper integration of cosmic raw stuffs, jungle forces, cultural and religious adaptations. As there is a common or collective anatomy, so there is a collective unconscious; a racial anatomy, a racial psyche; individual anatomy, individuality; and personality spirals onward through these integrations. Personality and behavior begin with light and chlorophyll, continue with the man child and extend into the emerging masses of animal-humans.

It is to this emerging mass of animal-humans that the word spiritual has taken on various meanings. The word spiritual has become somewhat tabooed of late but like a great many other human values has become disguised under other forms.

Both psychiatrist and minister together need to enter into a study of what is meant by the spiritual. It seems that we really have not yet found out what the spiritual is. Some consider it in the terms of table-tapping, the ringing of bells by ghostly hands, others in the terms of mental telepathy-processes associated with, but acting outside the body. It is interesting to note that one of our leading psychological

research laboratories is seriously investigating extra-psychic phenomena, mental telepathy in particular. Certainly, it is not impossible that the human being possesses unknown psychic forces. The spiritual may be manifested in relationships developing in any social setting—scientific or otherwise. Evolution itself may develop religious aspects in the terms of certain human experiences. The spiritual is seen in still other aspects as a social understanding of a superlative quality, this attribute being essentially a manifestation of higher cosmic forces. It may be integrated by God, activated by a benign cosmic will, or socialized by a “divine more.” In whatever manner it is conceived, the spiritual is not so much the antithesis of the corporeal as it is the epitomizing of world and cosmic forces. The church itself has functioned through many centuries not only in temporal, ecclesiastical and spiritual fields but also in the psychiatric. It has certainly been an institution for social and personal psychotherapeutics. Perhaps when science and a more scientifically minded psychiatry collaborate with the church in the assuaging of social ills, a new and invincible spiritual force for human development will appear. To the psychiatrist and the minister many studies should be of equal and supreme importance. But in the bewildering mazes of organic and social relationships, much difficulty in delimiting one’s sphere of activity is met immediately. Despite this fact, mutual reciprocity in study would be invaluable.

It has been said that religion has given birth to many arts and sciences. Notwithstanding the frowns of certain individuals, psychiatry itself may appear to be the latest offspring. The problems that face the psychiatrist and the minister are common ones. It is, therefore, necessary for the psychiatrist and minister to have more than a mere acquaintance with each other. Rather, certain elements of training should be experienced by both.

1. Both need an enlarged background in the biological sciences. When it is realized that for countless eons, animals and plants have struggled upward toward wider horizons and that man himself is no exception but rather the latest and most complex expression of this process—this evolution, and that the psychiatrist and minister are jointly interested in how this man—ourselves, behaves, it cannot be urged too earnestly that both should be well schooled in what is biological. Theology can have no better friend than biology.

2. Both need an enlarged clinical background in the study of human pathology.

Very often the work of the minister fails in aiding the readjustment of an individual either within himself or toward his society because, as mentioned above, he ventures into the field of the mental surgeon. Church

history gives a most intimate study of mass behavior and can be of much aid to the psychiatrist. The clinical aspect of both psychiatry and religion are still so narrow because of the lack of study of each other's field. The psychiatrist will lose no dignity in rereading the history of the Jews—an incomparable ages-long record of the development of a race, the essential elements of which are common to the development of all races. The minister will not endanger salvation by studying Freud, Adler and Jung and as many others as he can. Salvation will become more worth while, it will become more immediate and more humane.

3. Both need an enlarged understanding of socio-economic and political factors of human life. The socio-economic aspect has already been alluded to. Perhaps one of the most distorted aspects of church life is the economic. But one cannot be too critical of this state of affairs as very little study has been made of the economics of life itself. It takes but a moment to see what alleged experts in finance have done to us. In fact, it is not impossible that the solution of the economic factors in life will take us six hundred years toward the millennium.

The relation of religion and politics also constitutes an ancient issue. Rivers of blood and wildernesses of suffering have sprung from the use and misuse of religion and politics. We support the separation of church and state socially but I doubt if this separation has yet been handled individually. Secret manoeuvres for power have and will continue undoubtedly, for a long time to come. What will happen if psychiatry can enter into the contest? Many will immediately think—this participation of psychiatry in religion and politics will make matters more of a mess than ever. There are some, however, who would like to see the experiment tried. A little clearer thinking as to individual responsibility for seeing oneself in the terms of one's neighbor might be helpful in any situation.

4. The psychiatrist and the minister both need a deeper imbuing in cultural forces. Contact with biological, medical, and socio-economic forces mentioned above can form rich cultural complements to those derived from the humanities. Unfortunately, too many ministers and psychiatrists have lacked training in the music, art and literature of foreign cultures. The music, art and literature of the Orient can be of as much value to the psychiatrist or minister as those derived from the Occident. The China Clipper, the radio and many other developments of modern life are extending Broadway directly to the gates of Peiping. Despite wars and rumors of wars, the peoples of the earth are growing more and more closely together—in spite of themselves, as it were. Economics and fundamental social forces provide the driving power. Embodied in these socio-economic forces and the humanities of any one

people are elements found in all races. It is, therefore, inevitable that the psychiatrist and preacher will accomplish sounder clinical work in their respective fields, after they become more conversant with the processes of thinking, feeling and expression of the various human groups. Many variations in training will always exist but the need for more comprehensive cultural training on the part of all social clinicians is enormous.

The psychiatrist and minister as social clinicians in the development of human society might assume more dynamic rôles. They might aid in the cultivation of a sounder inter-individual and international spirituality—a spirituality which is not the antithesis of the corporeal, but rather the epitomizing of world and cosmic forces.

One cannot end a discussion involving religion without a glance toward the great finality that inexorably comes to all living creatures. When the surgeon lays down his knife, when the physician signs his name to the certificate of death, when the remaining companion gazes at his unresponsive comrade of life, is it truly the end of that individual? Countless times has this question been asked and countless answers have been given. Some, out of the abundance of great faith, have proclaimed immortality. Others, in the bitterness of the same experience, have sung in the quatrains of Omar. In the great Westminster Abbey of every life do we have only the end of a ceremony? As scientists, we can say neither yes nor no—because we do not know. But as members of the struggling race of man, we can testify according to our own experiences, our own feelings. What if we all do wish for more life, what if there are those who pretend to be indifferent! Life has its own secrets and we are so like the infant crying in the dark—an infant crying for the light! We cry, we laugh—in poverty or plenty and life processes move inexorably onward—no matter what we think or try to do. It is not to the rational we turn—rather, to the non-rational, and each individual out of his own experience must testify accordingly! Neither culture, science, psychiatry nor religion has as yet answered this question. Let us face this fact together. To the writer personally, it seems not impossible that this constantly changing earth, this organic frailty, this imperfect mold, is the cradle of the human being and that when this cradle breaks, the infant will learn to walk anew. The robe of life which covers sea and earth may some day open to disclose that in its folds has been growing a new individual, not placed there by an angel—but a product of earthly processes. Perhaps when the Galilean said, “I am the resurrection and the life,” He was speaking not so much out of his own personal beliefs and aims—but out of his experience as a member of the human race, an experience which is yours and mine, and can give utterance to the same song within us.

## ACTUALIZING OUR CHRISTIAN IDEALS

GEORGE B. MACDONALD

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SOME years ago I entertained an Anglican minister of extreme high church views. When the time came for him to leave, I walked with him to the gate, where, in a few final words, he summed up the discussion of the evening: "MacDonald, I can see that you and I don't believe in the same kind of heaven. I believe in a heaven where there will be a lot of incense, tinkling bells, vestments, and an eternity of adoration." To which, I replied that he was only partly right, for, though my interest in that sort of thing was very slight, still we both believed in a heaven of happy humanity.

This incident suggests to me that, to make sense out of a discussion of this kind, we must at least have a working agreement as to the nature of the ideals that are to be attained. There can be no "œcumenica in serviendo," to use Keller's bridge to church union, where there is no agreement on the service to be performed—no more than that two can walk together if they are not agreed. For though there may be twelve gates to the New Jerusalem, the city itself lies in the same general direction; and even if one may enter through any gate that suits his fancy, there is no alternative as to the city itself.

As to the nature of the city, the material used in its streets, the kinds of mansions, musical instruments, political organization and what not, there can and will be no universal agreement. All this rests upon a man's development, his culture and his taste. Each generation will predominantly want its heaven to be paved with the most prized materials of its age—yellow gold and topaz for the seer of Patmos, white gold and platinum for us; a city enclosed by four walls, with no angry sea pounding on the outside to remind him of his incarceration, for John—for us, an open city, free from elevator strikes, with wide boulevards, close to good beaches and, above all things, with excellent country clubs, not only free to ministers on Monday mornings, but free to everybody all the time.

For the ancients, the harp was the last word in musical instruments and they were quite prepared to listen to the tune of the harp through all eternity, excepting for sporadic æons when some angel chorus or an outstanding trumpeter, like Gabriel for instance, supplied an intermezzo. A modern version of the music of heaven would include a hill-billy, a crooner, a symphony orchestra and, of course, Major Bowe's "Amateur

Hour"—not only once a week but every evening. If I may risk breaking into this none too recondite argument by an interjection, I would say that Major Bowe has done wonders to bridge the chasm between our father's enjoyment of the Sabbath and ours. Before this day we simply could not understand how our forbears spoke with such gusto of the joys of the Sabbath, now everybody longs for its coming and can sing, as heartily as they did, even if with our tongues in our cheeks, "Every day will be Sunday by and by."

Our conception of the appointments of the eternal city in these regards may be just as ephemeral as that of our forefathers. Indeed, we may disagree quite heatedly among ourselves on that score—but we are agreed on the main principles that should control an ideal community. It should be characterized by order; so that the privilege of the one may not be restricted by the carelessness or selfishness of the other. It must be founded on justice and impartiality: so that where there is neither light of sun nor moon, no one should stand in such a position to the Source of Light that others must remain in the shadows. If, in the nature of things, some must stand closer to God than others, they should be perfectly transparent, refracting none of the rays which flow from the Divine Presence. Our ideal state, we are agreed, should be marked by friendliness of love, that kind of spiritual attitude which is forever solicitous for the well-being of all with which it comes in contact, whose reason is forever guided by a sympathetic insight and whose will is dominated by a desire to minimize pain or hurt and to advance happiness. It would be idle for me to develop much further this essential characteristic of the eternal city. Suffice it to say that the quality of intelligent good-will, active yet submissive, in its citizens is the hall-mark of the ideal state.

Among those who are interested in this order, based upon infinitely friendly hearts and panoplied by the utmost amity of intercourse, there is a violent difference of opinion as to the place where evil comes in to retard its advance. As great a thinker as Jeremiah is emphatic that the source of evil is the human heart. He accepted a tradition held among his people that even a city as bad as Sodom would be saved if you could find five righteous, yea even one, among her inhabitants. Jeremiah, we are told, went through the streets of Jerusalem desperately seeking one honest man, because without him there was no balm in Gilead. No ark, temple, table of laws and catalogue of sacrifices could render Israel immaculate, spotted as she was like a leopard or, to change the figure, blackened as she was by her iniquities like Sheba's swarthy sons. Among living Chris-

tian leaders, Doctor Jefferson stands with Jeremiah in his *The Individual is the Key to the World Problem*.

Almost identical with the story of Jeremiah, we find Diogenes, with lighted torch, peering into the faces of confused Athenians, in his attempt to find an honest man. Diogenes, we believe, gave up his quest in despair and went to live in a barrel; though there may be something in the profane comment that he resorted to the barrel when he lost his pants at the hands of the first honest man he encountered.

Radically different from this outlook which treats the heart as the substance which we must assay by our alchemy, we have the view that the heart is blameless and in its right place. It isn't from the heart that "evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies" proceed but rather from the outside in. Humanity is here always more sinned against than sinning. No one has been as forceful and influential in presenting this view-point as Jean Jacques Rousseau. Everything to which he applied his pen bristles with the idea that man is good by nature and is only made vile by institutions. His greatest work, *The Social Contract*, begins significantly with the sentence, "Man is born free and everywhere he is in chains;" and the system of education, which he develops in *Emile*, and which has had and is having a profound influence on Western education, has as its key-note the sweeping away of the "artificial restrictions of an artificial society." Among contemporary leaders, Doctor Niebuhr declares this view in his *Moral Man and Immoral Society*.

Now whether we believe that "the state is the individual writ large" or that the individual is but a reflection of the milieu, it is the height of folly to fail to see that there is something in both view-points; and it is just as foolish to maintain that our entrance into the kingdom can only be made from one salient or from the other. Jeremiah is right, you cannot possibly save a society without individual hearts enlightened enough to undertake the task—and Rousseau is right, the natural goodness of the human heart will forever be debauched in a society so organized that kindly impulses are penalized.

Any movement, therefore, which socializes individuals or humanizes his institutions must be recognized as performing divine service. This is the crux of the whole situation and the efficacy of everything should be measured by it. If we are dealing with ethics, we must recognize that there is no individual goodness that is not projected into the community and, by the same token, no social code is worth its keep that is not humane. The same holds for economics, politics, art, culture, and so on, down the line.

Unfortunately for the thing in which we are interested the Church has failed throughout its history to emphasize or capitalize this idea. The assumption has been predominantly that the Church was a sort of bridge from this world to the next. Its doctrines, liturgies, rituals and sacraments have been geared to metaphysical and transcendental ideas of good and evil. Though common sense often forced a recognition that ethics and morality make life more meaningful, it was "the holy fast and the mystic fare which corporeally made you one with God and transformed your mortality into immortality." It is not surprising, therefore, that Paul's idea of the church being composed of "the elect called holy" was discarded for Cyprian's figure that the church was like "Noah's ark containing clean and unclean" or even that some cynic should add that "Noah's ark was somewhat better than the church in that the unclean did not go by sevens into the ark."

The whole business of fitting mankind for the life eternal had little to do with his vital attitudes or behavior; it could be and was only done, to use Ignatius' great phrase—"ἐν τὸς τοῦ θυσιαστήριου" (within the precincts of the altar). Doctor Glover is right: "It is the greatest irony of history that in the terms of the mystery-religions, the faith of Jesus was to be interpreted for centuries."

None of us, I presume, would consciously attempt to regenerate society by some form of sacerdotalism. Not even with the high Anglican mass—"whereby the virtue of the eternal sacrifice may be salutary and effectual to all the needs of the church, both for things temporal and spiritual." We do not see that such is calculated to plant in the hearts of people the seeds of kindliness and love and to bring forth for society the fruits of justice and good-will. Yet, short of "baptism for the dead," we go along, in the main, with trappings and paraphernalia that were invented to insure something else altogether. We talk of our priestly function—lean towards

The high embower'd roof,  
With antique pillars, massy proof,  
The storied windows, richly dight  
Casting a dim religious light.

We have a hankering feeling that Gregorian chants, sung by choristers in a Roman garb and followed by some liturgy, mellowed by age, is much more effectual in the work of salvation than a reasoned discourse on some vital and pressing theme.

We even hold to the assumption that Epiphany, Shrove Tuesday, Ash Wednesday, Maundy Thursday, Lent and a host of other remote,

outlandish or artificial fasts and festivals are more fraught with saving grace, if exploited reverently, than the vital and spontaneous occasions that would otherwise dot our calendar.

I do not say that our sacred trappings do not have value. They certainly do. For one thing, many people enjoy it and life, on the whole, is so drab that even worship is not wasted if it supplies enjoyment to some. For another, there is a definite therapeutic value in that sort of thing. For a long time I have been of the opinion that to sit in some quiet Gothic temple, for an hour or so, is as beneficial for frayed nerves and a jaded spirit as lying an hour in a tepid bath, a cure which neuropaths universally prescribe. But what does a man good does not necessarily make him good. The Roman noble is never held up as a model of saintliness, yet he spent long hours in warm baths, and, by the same sign, his Russian peer was not marked by an excess of benevolence, though he spent long hours in gorgeous sanctuaries.

Dr. Stanley Jones suggests in his book on *Christ's Alternative to Communism*, that that particular movement has done more in the way of promoting a just human commonwealth in twenty years than Christianity has done in two thousand. It has come closer, in that short time, to establishing brotherhood and has made the altruistic motive more general than we have been able to do in two millennia. Of course, he deplores the fact that the Russian Soviet was unscrupulous in its use of violent and bloody means in the process, and that it put a premium on such ultimately defeating qualities as hate and vengeance. He feels, however, that the bulk of the objectives gained are definitely Christian and is of the opinion that Christianity can gain them too, or better, if we are somewhat more sincere and direct in our approach. Personally, I agree with him, as far as he goes. Whatever we may deplore about the Communist's philosophy and his practice of riding roughshod over recalcitrant minorities, we must come to the position where we are willing to give up a lot of the pious "flubdub" which we call worship and resort to more direct, rational and scientific means as we bend our efforts towards human betterment.

## A THEORY OF SUCCESSFUL PREACHING

LIONEL CROCKER

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MICHAEL PUPIN in reporting the first sermon he heard in Henry Ward Beecher's church declared, "The sermon was free from involved theological analysis; it dealt with simple questions of human life and its determination by human habits." In this observation Michael Pupin put his finger on the secret of Henry Ward Beecher's success in the pulpit. For on many occasions Henry Ward Beecher had sought to impart just such an explanation of the effectiveness of his preaching. It is more than a coincidence that the greatest living master of the craft of sermonizing, as Charles W. Gilkey described Harry Emerson Fosdick, gives the same reason for his success in the pulpit. Both of these successful preachers after much trial and error came to the realization that the sermon must have its origins in the needs of the congregation. The genesis of the sermon must be in life not theology, in needs not in texts.

There are but three possible approaches to the composition of the sermon. If the preacher begins with the text he is likely to write an essay divorced from any human interest. This type of preaching which is concerned more with its theme than with human needs is responsible for many dry-as-dust sermons. Preachers who indulge in theological disquisitions on such topics as justification are guilty of this approach to the sermon. The second unsuccessful way to take hold of a sermon is for the preacher to hold forth on some personal interest. A preacher who has made a special inquiry into early church history is very likely to feed his flock on this pabulum if he does not watch out. Both these approaches are dangerous if not fatal. The third way, the successful one, is to take up some problem that is perplexing the congregation. In the words of Michael Pupin, the sermon must deal with "human life and its determination by human habits."

Fortunately, we have from both these illustrious preachers statements on their theories of preaching. Henry Ward Beecher was generous in his attempts to tell young preachers how to be interesting and effective. One of his parishioners, Henry W. Sage, realizing that his pastor had ideas on preaching that were worth retailing, set up a fund at the Yale Divinity School for a lectureship on preaching. For three successive years Henry Ward Beecher occupied this lectureship. Not only do we have these valuable contributions to the literature of preaching but we have in addition interesting discussions of his methods in his discourses

on preaching which he delivered during his tour of England in 1886, the summer before his death. Although we do not have as much material from Harry Emerson Fosdick we have sufficient to show us the heart of his theory. There are two magazine articles that are illuminating: "What's the Matter with Preaching?" which every preacher ought to paste inside his Bible, appeared in *Harper's Magazine* for July, 1928; "The Christian Ministry," which every youth who expects to go into the ministry ought to read as a part of his daily devotions, appeared in *The Atlantic Monthly* for January, 1929. Besides these two important discussions, there are brief expositions of his theory in two books on preaching: In the book edited by Joseph Fort Newton entitled *If I Had Only One Sermon to Prepare* there is a valuable discussion by Harry Emerson Fosdick on effective preaching; and in Edgar De Witt Jones' *American Preachers To-Day* there are useful suggestions on his methods. All of these articles boil down to the proposition that the successful sermon must be approached from the interests of the congregation. In his own words, "Every sermon should have for its main business the solving of some problem—a vital, important problem, puzzling minds, burdening consciences, distracting lives—and any sermon which thus does tackle a real problem, throws even a little light on it, and helps some individuals practically to find their way through it cannot be altogether uninteresting."

When stated, this truth like all great truths seems too simple to occupy our attention for long. Yet, Henry Ward Beecher tells that Sunday night after Sunday night he went home with a headache determined to quit the ministry. He resolved, however, that he would try to find the secret of the Apostles, who evidently knew how to preach. Going through their preaching he discovered that they always began with the experience of their congregation. For example, Saint Paul at Mars Hill made the altar inscribed to the unknown god his point of departure. Henry Ward Beecher made a list of the common experiences of preacher and people, the "you all knows" as he called them, and in his sermon he brought them to bear upon his congregation. Never from that time on did he want for a hearing. This discovery Henry Ward Beecher thought very important for it appears many times in his discussions on preaching. The reason for unsuccessful preaching Harry Emerson Fosdick points out is the failure to apply this principle of effective public speaking. He calls attention to the fact that every other successful enterprise begins with the interests and needs of the public. "Somehow or other, every other agency dealing with the public recognizes that contact with actual life of the auditor is the one place to begin."

To employ this theory of preaching successfully it follows that the

preacher must know human nature inside out. No knowledge of books will atone for a lack of knowledge of men. In one of his Yale Lectures, Henry Ward Beecher emphasized, "A man may know the Bible from Genesis to Revelation, he may know every theological treatise from the day of Saint Augustine to Doctor Taylor, and if he does not know human nature he is not fit to preach." In no less positive terms are the words of Harry Emerson Fosdick on the necessity of the preacher knowing human nature. "Preaching requires clairvoyance on the preacher's part as to what the people are thinking, but any man who lacks that has no business to preach anyway." One becomes a clairvoyant by much mingling with people. Henry Ward Beecher got to know the springs of conduct from associating freely with his fellow men on the trains, on the ferries, on his farm. His was a familiar figure on the tops of omnibuses talking to the driver. As S. Parkes Cadman has said, "Henry Ward Beecher browsed as much on men as some men browse on books." No less a student of human nature is Harry Emerson Fosdick. Through many years of intimate association he knows the needs of the intellectual class to which he ministers. As a professor in Union Theological Seminary he keeps in touch with the thinking of his congregation.

In effect, Henry Ward Beecher and Harry Emerson Fosdick are proposing a new theory of composition. There is no text-book available which shows the effect of collaboration with the audience on such rhetorical matters as organization and style. Text-books treat the sermon as an exercise in writing without recognizing the fundamental differences introduced by the presence of an audience. Some of these differences have been recognized by these two preachers but they have not followed out all the implications of their theory. For example, both preachers caution against the sterile, conventional, stereotyped plans taught by the text-books. Henry Ward Beecher discovered in his study of the Apostles that organization was affected by attending to the needs of the audience. "Romans derives its structure full as much from what the Jews were as from what Paul was. It was an argument of persuasion aimed at the peculiarities of his countrymen. Abstract thought in which order follows logical association was not his method. Like a surgeon, he watched the face and pulse of the patient at every motion of the knife." And Harry Emerson Fosdick touches upon the effect of following the minds of the audience on arrangement. "I am not so interested to arrange my thoughts logically as I am to arrange them psychologically." In studying his sermons, we find that he constructs them on the line-fatigue principle. While the audience is fresh, he develops the main idea of his sermon usually occupying one-half the time of the entire

sermon. In one of his lectures to his students at Union Theological Seminary, he expressed this thought on climax which takes into account the effect of the audience, "There should be climax based on a principle of emotional climax in appeal and of moral impressiveness rather than a climax of idea." The text-books on preaching teach the *climax of idea* and Harry Emerson Fosdick has learned that it does not work.

The text-books which were concerned with the unfolding of an idea rather than the solving of human problems taught that there must be balance and symmetry in the sermon. These text-books have an eye on literary permanence but both Harry Emerson Fosdick and Henry Ward Beecher know that the sermon has work to do with the congregation before it. If in battling with the attention of an audience it is necessary to depart from the prepared manuscript, Henry Ward Beecher did not hesitate to do so. He answered his critics, "'But,' you say, 'that will make my sermon unsymmetrical.' Well, were you called to preach for the sake of the salvation of sermons? You will find it almost impossible to carry forward the demonstration of a truth in one straight course and yet make it real to a general audience. You must vary your method constantly, and at the same time through it all carry the burden of your discourse so that it shall be made clear to the whole of your audience." Harry Emerson Fosdick tells us that frequently in going over his sermons he has to rearrange his ideas in the interest of psychological development. Structure and style are subservient to the demands of the congregation. As Harry Emerson Fosdick has put it, "Everything should be but a mere instrument in his hands for his definite personal goal of doing something creative with the individuals in front of him."

Harry Emerson Fosdick does not enlarge upon what he meant by psychological development but Henry Ward Beecher in discussing this problem gave a formula for the organization of an address which takes into account the congregation and its needs. The usual congregation that greeted Henry Ward Beecher was 3,000 people drawn from the ranks of the common people. His knowledge of the workings of the minds of this class of people is responsible for his development of the line-of-facts or series-of-parable form of structure. "The greatest number of men, particularly uncultivated people, receive their truth by facts placed in juxtaposition rather than in philosophical sequence. Thus a line of facts or a series of parables will be better adapted to most audiences than a regular unfolding of a train of thought from the germinal point to the fruitful end." Text-books teach the "unfolding of thought from the germinal point to the fruitful end" because they are more interested in the idea than they are in what is taking place in the audience.

This formula, line of facts or series of parables, is a contribution to a new theory of public speaking.

Another rhetorical device freely employed in practising this theory of preaching is the illustration because it permits a close articulation with the needs of the audience. A preacher's knowledge of human nature finds effective expression in illustrations drawn from contemporary life. Because of its utility in this theory of preaching Henry Ward Beecher made a thorough study of its possibilities. In his Yale Lectures he gave the best exposition of the illustration to be found in the literature of preaching. He considered the psychological rather than the logical uses of the illustration. "Experience has taught that not only are persons pleased by being instructed through illustrations, but that they are more readily instructed thus, being, substantially, the mode in which we learn a new thing is by its being likened to something which we already know."

In their delivery both employed the conversational mode of address as being the one best adapted to meeting the needs of their congregations. Harry Emerson Fosdick's contribution to Joseph Fort Newton's volume is entitled, "Animated Conversation." It began, "My ideal of a sermon is an animated conversation with an audience concerning some vital problem of the spiritual life." Similarly, Henry Ward Beecher believed that preaching to the needs of people would be most effective if it were kept conversational. "The effect of this notion of preaching—preaching from sympathy with men rather than from sympathy with any particular system of thought—upon the preacher's style will be very great. I have often heard ministers in private conversation, and said to myself, 'Would to God you would do so in the pulpit!' But the moment they are in the pulpit they fall into their scholastic, artificial style, which runs through the whole ministerial life."

Preaching from a sympathy with men led Henry Ward Beecher to construct an auditorium on the principle of social and personal magnetism. The architect was told, "I want them to surround me, so that I shall be in the center of the crowd, and have the people surge all about me." Charles Dickens, after giving one of his readings in Plymouth Church, sent special word to Henry Ward Beecher not to build any other hall for speaking; it was perfect. Charles Dickens would probably not be quite so enthusiastic about the pulpit of Riverside Church. Indeed, it seems that this Gothic structure is one of Harry Emerson Fosdick's instruments that is not shaped by his theory of preaching. For in his articles in *The Atlantic Monthly* he stated, "The center of Roman worship is the Sacrament of the Mass; the center of Protestant worship is the sermon." Henry Ward Beecher knew that the "churn" or the

“swallow’s nest,” as he called the pulpit in a Gothic cathedral, prevented him from meeting the needs of his people. “Frequently, the foot is emphasis, and the posture is often-times power, after a word, or accompanying a word; and men learn to perceive the thought coming afar off from the man himself who foreshadows it by his action.” If the sermon is the center of Protestant worship nothing ought to stand in the way of its effectiveness.

This whole theory of preaching seems to be summed up in Harry Emerson Fosdick’s remark, “Customers usually have something to say about the quality of goods supplied them.” Nowhere is the operation of this principle more apparent than in the method of preparation employed by Harry Emerson Fosdick and Henry Ward Beecher. Each preacher supplied the spiritual needs of a different class in society. Because he believed that the future of a democracy rested with the common people, Henry Ward Beecher appealed to them. Because Harry Emerson Fosdick’s whole life has been with the intellectual levels of society we find him addressing them. No doubt, in order to please his discriminating Riverside Church congregation, Harry Emerson Fosdick knows almost word for word what he is going to say on Sunday morning. “I should be wretchedly unhappy not to have this whole matter (choice of theme) clearly in mind and the initial stages of it stated by Tuesday noon at the least. On Wednesday, Thursday and Friday I work on the development of my strategy in achieving the goal that I have in mind with the congregation. . . My sermon is always ready for the pulpit by Saturday noon.” Contrast with this meticulous care the remark of Henry Ward Beecher, “I rarely know what theme I shall use until Sunday morning.” But Henry Ward Beecher met the needs of his congregation just as surely as does Harry Emerson Fosdick; his congregation was satisfied by his instant improvisation in their presence.

In conclusion, since this theory of preaching has not been examined in all its details, it is to be hoped that Harry Emerson Fosdick, the twentieth century’s pulpit genius, will take the opportunity of delving further into a theory of composition which is psychological rather than logical. Because he is more studious in his habits than was Henry Ward Beecher there is more of a possibility that he will accomplish the task if he sets himself to it. If he does undertake and finish this task he will join that distinguished group of preacher-rhetoricians who have added to our knowledge of persuasion: Hugh Blair with his *Rhetoric and Belles Lettres*, George Campbell with his *Philosophy of Rhetoric*, and Richard Whately with his *Elements of Rhetoric*.

To this list someday should be added Harry Emerson Fosdick’s *Psychological Persuasion*.

## A STUDY OF PASTORAL COUNSELLING

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IN connection with a course in pastoral psychology, given recently at Crozer Theological Seminary, a questionnaire was circulated among a considerable number of ministers to ascertain what they were doing with regard to the art of pastoral counselling. Replies were received from thirty-four clergymen representing several denominations—Northern and Southern Baptist, Presbyterian, Protestant Episcopal, Methodist, Reformed, Lutheran, and Church of the Brethren—and a Rescue Mission director, a Y. W. C. A. student worker, and student pastors. The group included ministers from large and small churches, urban and rural parishes, and university centers.

The questionnaire was divided into three parts. The aim of the first section was to obtain general information regarding the person interviewed. It included such items as the age and sex of the individual, whether he was a member of the minister's parish, an acquaintance or a stranger, whether he had called before, whether he was married, single or homeless, how many members were in his family, what his life occupation was and whether or not he was employed, and what his status was with regard to Christianity and the church.

The second part attempted to give a picture of the interview. It inquired the nature of the individual's difficulty and asked his attitude toward the minister, how freely he discussed his problem and how clearly he understood it, what he had already done, and what he expected of the minister, what confidence he had in Christianity, and what his fundamental attitude toward life was.

The third section presented the pastoral treatment that was offered. It asked what was the minister's approach, whether he had prayer with the interviewee, whether he gave such practical help as money, reference or work, what his advice was, what challenge he presented, whether he offered any other treatment, and what, if any, was his plan for following up the situation.

<sup>1</sup> Mr. Cole prepared the questionnaire upon the basis of which this article rests, circulated it, and gathered the information from ministers. Mr. Thomas interpreted the materials.

One hundred thirty-eight questionnaires, representing one hundred forty interviews, were returned.

### A. THE PERSONS INTERVIEWED

The first section revealed how widely ministers are sought. Strangely enough, more men than women are seeking the minister. These returns showed 82 interviews with men as against 58 with women. These statistics would seem to refute the prevalent statement that people are not confiding in ministers today. If these questionnaires give a fair picture at all, they inform us that people of both sexes, all ages, and from all walks of life are turning to ministers for aid in the solution of their problems. The following data provides general information concerning the persons who interviewed the ministers.

#### 1. *Person a Stranger to the Minister*

(a) Yes, 36; 26.5 per cent. (b) No, 97; 71.3 per cent. (c) Not designated, 3; 2.2 per cent.

#### 2. *Number in the Individual's Family*

| Size of Family       | No. of Families | Percentages |
|----------------------|-----------------|-------------|
| 1 .....              | 7 .....         | 5.1         |
| 2 .....              | 24 .....        | 17.5        |
| 3 .....              | 28 .....        | 20.4        |
| 4 .....              | 13 .....        | 9.4         |
| 5 .....              | 19 .....        | 13.9        |
| 6 .....              | 4 .....         | 3.0         |
| 7 .....              | 2 .....         | 1.4         |
| 8 .....              | 4 .....         | 3.0         |
| 9 .....              | 1 .....         | .7          |
| 10 .....             | 4 .....         | 3.0         |
| 11 .....             | 0 .....         | .0          |
| 12 .....             | 1 .....         | .7          |
| Not designated ..... | 30 .....        | 21.9        |
|                      | <hr/> 137       | <hr/> 100.0 |

These statistics indicate that the majority of persons seeking guidance are heads of families having from two to five children. Seventeen and one-half per cent. of those interviewed had two children in the family; 20.4 per cent. had three; 9.4 per cent. had four; and 13.9 per cent. had five.

3. *Life Occupation of the Interviewee*

|                        |       |                     |       |                     |       |
|------------------------|-------|---------------------|-------|---------------------|-------|
| Accountant .....       | 1     | Engineer .....      | 3     | Racketeer .....     | 1     |
| Architect .....        | 1     | Farmer .....        | 4     | Reporter .....      | 1     |
| Artist (commercial) .  | 1     | Fruit-grower .....  | 3     | Road-builder .....  | 1     |
| Blacksmith .....       | 1     | Governess .....     | 1     | Sailor .....        | 1     |
| Boilermaker .....      | 1     | Hardware .....      | 1     | Salesman .....      | 4     |
| Book-agent .....       | 1     | Housewife .....     | 27    | Scrubwoman .....    | 1     |
| Business man .....     | 3     | Ink business .....  | 1     |                     |       |
| Buyer (dept. store) .. | 1     | Insurance .....     | 2     |                     |       |
| Carpenter .....        | 4     | Lawyer .....        | 1     | Shoe-factory .....  | 1     |
| Cigar-manufacturer .   | 1     | Librarian .....     | 1     | Singer .....        | 1     |
|                        |       | Mechanic .....      | 1     | Stenographer .....  | 1     |
|                        |       | Mill-worker .....   | 4     | Student .....       | 9     |
| Clerk .....            | 5     | Minister .....      | 4     | Teacher .....       | 2     |
| Cook (short order) .   | 1     | Oil company .....   | 2     | Truck-driver .....  | 1     |
| Crane-worker .....     | 1     | Printer .....       | 1     | Weaver .....        | 2     |
| Day laborer .....      | 5     | Paint-factory ..... | 1     | Yegg .....          | 1     |
| Doctor's assistant ... | 1     | Professor .....     | 2     | Y. M. C. A. worker. | 1     |
|                        | <hr/> |                     | <hr/> |                     | <hr/> |
|                        | 28    |                     | 59    |                     | 28    |

Not designated ..... 23

Total ..... 138

This information makes it clear that those who seek aid and advice from a minister range in regard to life occupation from accountants to "fugitives from the law"; from professional men to day laborers; from clerks to farmers; and from housewives to students. All classes of people apparently need the counsel of a minister for some reason or other. It is interesting to note that 19.5 per cent. of the total number interviewed were housewives. From the above cross-section of life interests one can infer that there is a deep need on the part of many people from all the walks of life for sympathetic pastoral counselling.

4. *Church Reference*

|                              |       |                              |       |
|------------------------------|-------|------------------------------|-------|
| 1. Baptist .....             | 55    | 8. Pentecostal Mission ..... | 2     |
| 2. Church of Brethren .....  | 2     | 9. Presbyterian .....        | 15    |
| 3. Reformed .....            | 2     | 10. Roman Catholic .....     | 3     |
| 4. Congregational .....      | 1     | 11. Unitarian .....          | 1     |
| 5. Episcopal .....           | 3     | None .....                   | 7     |
| 6. Lutheran .....            | 5     | Not designated .....         | 28    |
| 7. Methodist Episcopal ..... | 10    | Protestant .....             | 3     |
|                              | <hr/> |                              | <hr/> |
|                              | 78    |                              | 59    |

Total ..... 137

These figures show at a glance the number of denominations represented in the study and the number of individuals from each one.

### 5. Homeless

The questionnaires report that 10.7 per cent. of those interviewed were homeless persons; 85.6 per cent. were not homeless; and in the case of 3.7 per cent. there was no designation. The percentages were based on a total of 132.

### 6. Persons Members of Parish

|                          |          |       |
|--------------------------|----------|-------|
| (a) Yes .....            | 83 ..... | 60.1% |
| (b) No .....             | 52 ..... | 37.7% |
| (c) Not designated ..... | 3 .....  | 2.2%  |
| <hr/>                    |          |       |
| Total .....              | 138      |       |

Sixty and one-tenth per cent. of those interviewed were members of the minister's own parish: the remainder were either non-members of the church or they came from some other minister's parish.

### 7. First Interview

|                          |          |       |
|--------------------------|----------|-------|
| (a) Yes .....            | 66 ..... | 47.8% |
| (b) No .....             | 60 ..... | 43.5% |
| (c) Not designated ..... | 12 ..... | 8.7%  |
| <hr/>                    |          |       |
| Total .....              | 138      |       |

Forty-three and one-half per cent. of those interviewed were "repeaters." Some ministers do not seem to be interested in or to realize the value of following up persons in need. This subject will be discussed in a later section of the paper. The "follow-up" is an important factor in connection with pastoral counselling, especially with regard to those suffering personality problems.

### 8. Employed

|                          |          |       |
|--------------------------|----------|-------|
| (a) Yes .....            | 54 ..... | 39.4% |
| (b) No .....             | 58 ..... | 42.4% |
| (c) Students .....       | 13 ..... | 9.4%  |
| (d) Part time .....      | 9 .....  | 6.6%  |
| (e) Not designated ..... | 3 .....  | 2.2%  |
| <hr/>                    |          |       |
| Total .....              | 137      |       |

Over forty per cent. of all the interviewees were unemployed; an equal number had steady employment. These figures suggest that the

present unstable economic situation has had a great influence in bringing people to the minister for aid. However, in the case of many individuals who indicated an economic problem, there is the symptom of unadjusted personality, both socially and religiously.

### 9. *Professing Christians*

|                          |           |       |
|--------------------------|-----------|-------|
| (a) Yes .....            | 110 ..... | 80.9% |
| (b) No .....             | 23 .....  | 16.9% |
| (c) Not designated ..... | 3 .....   | 2.2%  |
| <hr/>                    |           |       |
| Total .....              | 136       |       |

The great majority of those seeking counsel from these ministers are professing Christians. Compare the statistics listed under item No. 6, "Persons Members of Parish."

### 10. *Marital State*

|                          |          |       |
|--------------------------|----------|-------|
| (a) Married .....        | 77 ..... | 56.2% |
| (b) Single .....         | 37 ..... | 27.0% |
| (c) Widow .....          | 5 .....  | 3.6%  |
| (d) Widower .....        | 2 .....  | 1.5%  |
| (e) Divorcee .....       | 1 .....  | .7%   |
| (f) Separated .....      | 2 .....  | 1.5%  |
| (g) Not designated ..... | 13 ..... | 9.5%  |
| <hr/>                    |          |       |
| Total .....              | 137      |       |

As far as this study is concerned, these results indicate that more than one-half of those seeking aid or advice were married. This fact is significant, for it suggests that the responsibility of marriage raises problems for the solution of which the minister's advice is required.

### 11. *Age*

#### A. MALE

|                                      |          |        |
|--------------------------------------|----------|--------|
| Number between 11 and 20 years ..... | 10 ..... | 14.0%  |
| " " 21 " 30 " .....                  | 14 ..... | 19.75% |
| " " 31 " 40 " .....                  | 14 ..... | 19.75% |
| " " 41 " 50 " .....                  | 11 ..... | 15.5%  |
| " " 51 " 60 " .....                  | 15 ..... | 21.1%  |
| " " 61 " 70 " .....                  | 5 .....  | 7.0%   |
| " " 71 " 80 " .....                  | 2 .....  | 2.9%   |
| <hr/>                                |          |        |
| Total .....                          | 71       |        |

## B. FEMALE

|                                |    |       |
|--------------------------------|----|-------|
| Number between 11 and 20 years | 9  | 15.5% |
| " " 21 " 30 "                  | 13 | 22.4% |
| " " 31 " 40 "                  | 13 | 22.4% |
| " " 41 " 50 "                  | 14 | 24.2% |
| " " 51 " 60 "                  | 3  | 5.2%  |
| " " 61 " 70 "                  | 5  | 8.6%  |
| " " 71 " 80 "                  | 1  | 1.7%  |
| Total                          | 58 |       |

The persons who come to the minister were for the most part in the age range from adolescence to about fifty years old. Those who seek him from the decade spans of 21 to 30, 31 to 40 and 41 to 50 were of the total percentage respectively, 22 per cent., 22 per cent. and 20 per cent. As the age range creeps beyond fifty years, the percentage decreases appreciably. More older men than older women are pressed to seek the counsel of the church.

## B. THE PROBLEMS OF PERSONS

The second section of the questionnaire described the problems of the interviewees. They are analyzed under the following headings:

- I. Financial Problems.
- II. Problems in Business Relations.
- III. Problems Involving Domestic Relationships.
- IV. Problems of Personal Conduct.
- V. Problems of Crime and Delinquency.
- VI. Problems Arising from the Need to Have Life's Experiences Interpreted.
- VII. Religious and Theological Questioning.
- VIII. Problems Arising from Abnormal Mental States.
- IX. The Counselling of Youth.
- X. Miscellaneous.

*I. Financial Problems*

According to this study a large number of people come to the minister because they are in financial straits. In the majority of cases the trouble is almost wholly economic—poverty, unemployment, business failure and the like. This group includes some fine people who are victims of the depression, some "ne'er-do-wells," and a few "dead beats." Some turn to the minister as the first friend to be consulted; others hold him as a last resort. When the charitable institutions in the community have failed,

when the Emergency Relief has turned them down or they do not know how to "get on relief," people connected with the church turn to the minister as to one who will listen to troubles, who may have influence, and who probably has access to funds to be used for the aid of the needy.

Some others come with a character problem closely related to or growing out of economic insecurity. These have taken to drink, have become cynical, or are talking of suicide. Still others are having domestic difficulty which is rooted in or related to financial trouble. In this connection only those problems which are mainly financial are considered.

Persons presenting financial problems include 42 of the 138 reported in the study, i. e., 30.4 per cent. Interestingly only 24 (59.5 per cent.) of the 42 individuals are members of the parish of the minister consulted.

A STUDY OF THE CHURCH-MEMBERS WHO COME TO THEIR PASTOR FOR HELP  
WHEN IN FINANCIAL DIFFICULTY

| Case No. | Problem                                                                                | Help Desired                                                                    |
|----------|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| 10       | Old age—lack of resources                                                              | To recover money taken from her by another member of the church                 |
| 12       | Unemployed; desperate; inferiority complex; defeatist                                  | Practical help; counsel                                                         |
| 17       | No income; in debt from instalment buying when husband had work; recent doctor's bills | Financial aid (specifically coal)                                               |
| 18       | Unemployed; no money for rent; notice to move                                          | Financial and spiritual aid                                                     |
| 33       | Unemployed; no means of support                                                        | Food and clothing                                                               |
| 47       | Unemployed; rapidly exhausting savings                                                 | Help in getting a job                                                           |
| 49       | Unemployed; has let church-membership lapse                                            | "Help him connect." (Does this mean reinstate him in church or find him a job?) |
| 69       | Unemployed; in debt; threatened with eviction                                          | Financial aid for immediate emergency; then work                                |
| 72       | Poverty; too many children                                                             | "Find him work, recommend him or give him hand-outs"                            |
| 74       | Beyond working age—would like to enter Baptist Home                                    | "To speed up matters"                                                           |
| 76       | Unemployed                                                                             | Recommendation                                                                  |
| 79       | Bank failure—was stockholder as well as depositor                                      | Advice on procedure                                                             |

| Case No. | Problem                                           | Help Desired                                                                                       |
|----------|---------------------------------------------------|----------------------------------------------------------------------------------------------------|
| 84       | Financial                                         | "To solve his problem"                                                                             |
| 87       | Unemployed; savings dwindling                     | Help in buying a business                                                                          |
| 99       | Unemployed since an illness                       | Financial help for family                                                                          |
| 103      | Unemployed                                        | "Renewal of confidence in goodness of God"                                                         |
| 108      | Unemployed; savings going                         | Advice—"Shall I sell my stock?"                                                                    |
| 120      | Financial                                         | Recommendation, ostensibly; probably, from the description of the man, he really desires hand-outs |
| 122      | Unemployed; in debt                               | "Practical aid and not money"                                                                      |
| 123      | Unemployed; losing home; old; disheartened        | A loan from Fellowship Fund                                                                        |
| 130      | Unemployed                                        | Help in getting a job                                                                              |
| 131      | Unemployed; no coal; no money                     | Financial aid                                                                                      |
| 132      | Wishes to enter home for widows                   | Money to put her in home                                                                           |
| 88       | Unemployed; jealous of wife; violent temper; blue | Minister is uncertain—probably financial aid, help in getting a job, and interpretation of life    |

These twenty-four cases represent:

(a) Three "ne'er-do-wells"—12 per cent. (Nos. 72, 76, and 120).

(b) Twelve people who want direct financial assistance—48 per cent. (Nos. 17, 18, 33, 69, 72, 84 (?), 99, 120, 123, 131, 132, and 88).

(c) Eight who want help in getting a job—32 per cent. (Nos. 47, 69, 72, 76, possibly 84, 122, 130, and 88).

The three ne'er-do-wells are included under both (b) and (c). They need money; they also believe (or claim) that they want work.

(d) Concerning the two who want help to secure residence in a home—4 per cent.—one desires money; the other help in speeding up the process of adoption (Nos. 74, 132).

(e) Two ask for advice (Nos. 74 and 108), and four feel the need of interpretation of the trying experiences that are theirs; probably many more need it (Nos. 18 (?), 103, 45, and perhaps 137).

(f) One wants swindled money returned; one asks to be reinstated in church-membership (whether because of the felt need for religion which misfortune has incited or because he suspects he is soon going to

need financial assistance, we are not informed); and one wants help in buying a business.

It is informative to contrast with these persons the non-members of the church who seek financial assistance.

| Case No. | Problem                                                                                                          | Help Desired                                                                    |
|----------|------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| 1        | Unemployed; rent, gas and electric bills due                                                                     | Help in getting a job                                                           |
| 3        | Water turned off                                                                                                 | To get it turned on                                                             |
| 9        | Unemployed; in distress; about to be evicted                                                                     | Friendship; wife a member; has asked for baptism                                |
| 42       | Husband unemployed; facing eviction; desperate                                                                   | Financial aid; securing of another house if necessary                           |
| 48       | Collapse of his business                                                                                         | Spiritual guidance                                                              |
| 62       | Financial                                                                                                        | Financial aid (\$200.00)                                                        |
| 75       | Husband lazy; wife can't manage                                                                                  | Get husband a good job                                                          |
| 77       | Unemployed; homeless                                                                                             | Meals or money                                                                  |
| 78       | Needed food and money for children                                                                               | Food, money and work                                                            |
| 101      | Extreme need; despair                                                                                            | Material assistance; sympathy                                                   |
| 107      | On tour "back to N. Carolina"; car in garage; wants money                                                        | Money                                                                           |
| 109      | Mother sick in Washington; wants to see her before she dies                                                      | Money                                                                           |
| 124      | Living in tent in middle of November with nineteen-year-old wife and two-year-old baby                           | Money or two rooms                                                              |
| 2        | Unemployed; drinking                                                                                             | Material help and advice                                                        |
| 5        | Unemployed; drinking; discouraged; disillusioned; intellectual difficulty with religion (very well-educated man) | Supernatural assistance; prayer and advice                                      |
| 24       | Ex-convict; needs friendship, encouragement and religion                                                         | Friendship and employment                                                       |
| 104      | Feels discriminated against in distribution of Xmas baskets; petty jealousy                                      | Attention—to get in good graces of minister in order to receive future benefits |

These seventeen cases suggest :

(a) A large proportion of the persons are "ne'er-do-wells," "dead-beats," and people generally irresponsible. Five of the 17 cases (29.4 per cent.) fall in this category (Nos. 3, 77, 107, 124, and 104).

(b) Eleven individuals (64.5 per cent.) want direct financial assistance (Nos. 3, 42, 62, 77, 78, 101, 107, 109, 124, 2, 104); only three 17.6 per cent.) desire jobs.

(c) Four or five persons seek friendship, advice or guidance (Nos. 9, 48, 5, and 24).

#### COMPARING THESE GROUPS

|                                              | Church-members | Non-members |
|----------------------------------------------|----------------|-------------|
| Incompetents, ne'er-do-wells, etc. ....      | 12%            | 29.4%       |
| People wanting material assistance .....     | 48%            | 64.5%       |
| People wanting employment .....              | 32%            | 17.6%       |
| People wanting advice, friendship, etc. .... | 28%            | 25.0%       |
| Miscellaneous .....                          | 12%            |             |

In this study twice as many incompetents come from outside the church; more non-members than members expect financial assistance and fewer non-members ask for jobs. Strangely, however, as many non-members as members (in financial distress) seek out the minister, desiring friendship and counsel. Do these facts imply that the church appeals to a more "respectable" group, or does it mean that it builds more dependable character in its members?

#### HOW MINISTERS TREAT THOSE WHO COME TO THEM FACING FINANCIAL DIFFICULTIES

There are several types of service which a minister may render to persons in financial difficulties.

1. He may give practical help. This approach includes direct financial assistance, helping a person to make contact with some agency which will provide it, securing a position for him, or giving a reference, location of temporary lodging quarters, and the like.

This is the most natural action to take, occasionally the most needed, and usually the most desired. But this treatment requires little of the minister in the direction of an adequate philosophy of life, ability to share it, knowledge of human personality, and that elusive quality called soul-force or nervous energy which must be freely given by the pastor who would go deeply into the personal problems of those who seek his aid.

At the same time practical aid is important. Faith and prayer apart from tangible help do not feed the hungry, forestall eviction, nor induce a public utility corporation to turn on the gas or water supply.

It is a fine commentary upon the practicality of the religion of the ministers who reported that in almost all cases practical assistance was given. In one instance it involved going with a parishioner to another member of the church by whom she had been swindled and demanding restitution. In another case, while the person interviewed was obviously a swindler, he was offered by the minister a night's lodging and the opportunity to make restitution to the harmed party. Practical help was given in 35 (85.3 per cent.) of the 41 cases studied.

2. The minister may read the Bible or pray with an individual who asks for financial help. This suggests the traditional method of approach in the parish. This form of service has value as a phase of a minister's procedure. It may soothe taut nerves, increase confidence in the pastor, and help a distressed person on the one hand to a truer conception of God and on the other to a perspective of his own place in the larger scheme of things. As a part of a program designed to help a person achieve an adequate philosophy of life and integration of his ego around some valid center, prayer is invaluable. Used alone, however, it is insufficient. It permits a minister to escape responsibility too easily; he has not delved into the man's problem, studied his condition, and attempted to help his "patient" (for such he is) face and solve his own difficulty. This study indicates that ministers usually resorted to Bible verse and prayer in connection with practical help and advice. Few, however, give evidence that they did so as an essential part of a more thorough-going therapeutic procedure.

3. The minister may give advice. In these financial difficulties two types of advice were offered.

(a) Practical. This included such suggestions as: "Get a cheaper house, closer to your work." "You are too young to enter a home." "Try not to squander what you already have." "Sell half of your stock. When that's gone, see me again." One minister, talking to a non-member, who expected an immediate handout of \$200, advised him not to make religion an assistant bookkeeper. Another pastor proposed a general course of action and suggested that his patient go to someone else whose advice would be more helpful. Drifters were advised to go to rescue missions or other charities. Sometimes the minister's advice was too general to be called personal counsel; such as, "I advised him to get a job and to go to church."

(b) Platitudinous. Much of the counsel given to persons in financial trouble was quite useless. One minister tried "to show him that his condition was better than that of many." Another said, "Thousands are in a worse position."

Some advice was commendable but inadequate. For instance, a man who is at his wits' end will not be greatly helped by the remark, "Pull yourself together. Your children need a chance." Quite probably this man is powerless to pull himself together until he has a satisfactory philosophy of life and an integrating center around which his personality can be "pulled." Other samples of such advice are: "Learn to depend on the Lord for a demonstration of his faithfulness"; "Quit worrying; trust the Lord"; "Keep up your courage"; "Give God a chance in your life." One minister advised a man whom he describes as "all around useless" to "stop lying, cheating, etc., and try to be a man." He admits giving him "advice and a thorough overhauling—all useless!" Another pastor asked a man "to take a new attitude toward life and people," and says frankly that no other treatment is needed *if his counsel is followed*. Then he comments, "He has left town; his problems will never be solved."

4. The minister may call at the interviewee's home or arrange for future interviews with him. The former action keeps the pastor in touch with home conditions and helps him to gain the confidence and esteem of the family. Even so, this procedure is not particularly useful in building basically sound attitudes within the disturbed person or in providing genuine personality adjustment. Personal interviews are much more effective as a means toward these ends, provided that the minister is skilful in leading the individual to understand his problem and in prescribing remedial measures.

5. The minister may do several other things:

(a) He may try, by means of interviews, invitations to his home, etc., to win the person's confidence and friendship so that he can help the individual construct a working philosophy of life.

(b) He may make a definite attempt through his sermons to meet the problems of individuals who have consulted him.

(c) He may call upon physicians, psychiatrists and child guidance clinics to help him with difficult problems of personality.

(d) He may lend books or offer guidance in a program of reading or study designed to give assistance.

## TYPES OF TECHNIQUES USED

| Case No. | Practical Help                    | Practical Advice | Platitudinous Advice                             | Prayer | Call in Home | Any other Technique                                                                        |
|----------|-----------------------------------|------------------|--------------------------------------------------|--------|--------------|--------------------------------------------------------------------------------------------|
| 1        | X                                 | .....            | .....                                            | .....  | .....        | .....                                                                                      |
| 2        | X                                 | .....            | X (and words of encouragement from time to time) | X      | .....        | .....                                                                                      |
| 3        | X                                 | .....            | .....                                            | .....  | X            | .....                                                                                      |
| 9        | X                                 | .....            | .....                                            | .....  | X            | .....                                                                                      |
| 10       | X                                 | .....            | .....                                            | .....  | X            | .....                                                                                      |
| 12       | X                                 | .....            | .....                                            | .....  | X            | Tried to bolster self-confidence by reminding him of his ability, training, etc.           |
| 17       | X                                 | .....            | .....                                            | X      | .....        | .....                                                                                      |
| 18       | X                                 | .....            | .....                                            | X      | .....        | Lent him books                                                                             |
| 32       | X                                 | .....            | .....                                            | .....  | .....        | .....                                                                                      |
| 33       | X                                 | X                | .....                                            | .....  | X            | .....                                                                                      |
| 42       | X                                 | .....            | X                                                | X      | .....        | .....                                                                                      |
| 47       | X                                 | .....            | .....                                            | X      | X            | .....                                                                                      |
| 48       | X                                 | .....            | X                                                | .....  | .....        | .....                                                                                      |
| 49       | .....                             | .....            | X                                                | .....  | X            | .....                                                                                      |
| 62       | .....                             | X                | .....                                            | .....  | .....        | .....                                                                                      |
| 69       | X                                 | .....            | .....                                            | .....  | .....        | .....                                                                                      |
| 72       | X                                 | .....            | X                                                | .....  | .....        | .....                                                                                      |
| 74       | X                                 | X                | .....                                            | .....  | .....        | Invited to home; sent on simple parish errands                                             |
| 75       | X                                 | X                | .....                                            | .....  | .....        | Turned family over to another church nearer person's home                                  |
| 76       | X                                 | .....            | .....                                            | X      | X            | .....                                                                                      |
| 77       | X                                 | X                | .....                                            | .....  | .....        | .....                                                                                      |
| 78       | X                                 | X                | .....                                            | .....  | .....        | Help with philosophy of life through sermons                                               |
| 79       | X                                 | X                | .....                                            | .....  | .....        | .....                                                                                      |
| 84       | X                                 | .....            | X                                                | .....  | .....        | .....                                                                                      |
| 87       | Trying to arrange a business deal | X                | .....                                            | .....  | .....        | .....                                                                                      |
| 99       | X                                 | .....            | .....                                            | .....  | X            | .....                                                                                      |
| 101      | X                                 | .....            | .....                                            | .....  | .....        | Brought them into church                                                                   |
| 103      | .....                             | .....            | .....                                            | X      | .....        | Talked over "the sturdiness of the faithful in times past"—a second interview a week later |
| 24       | X                                 | .....            | .....                                            | .....  | .....        | Befriended ex-convict and stood by him for years; saw him become self-respecting and happy |
| 107      | Help offered and rejected         | .....            | (This case hopeless)                             | .....  | .....        | .....                                                                                      |
| 108      | X                                 | .....            | .....                                            | .....  | .....        | .....                                                                                      |
| 109      | X                                 | .....            | .....                                            | .....  | .....        | .....                                                                                      |
| 120      | .....                             | .....            | X                                                | X      | .....        | .....                                                                                      |
| 122      | X                                 | .....            | X                                                | X      | .....        | .....                                                                                      |
| 88       | X                                 | .....            | .....                                            | X      | .....        | "Comes in often to talk to me"                                                             |
| 123      | X                                 | X                | .....                                            | .....  | .....        | .....                                                                                      |

## TYPES OF TECHNIQUES USED—Continued

| Case No. | Practical Help                            | Practical Advice | Platitudinous Advice | Prayer | Call in Home | Any other Technique |
|----------|-------------------------------------------|------------------|----------------------|--------|--------------|---------------------|
| 124      | X                                         | (Hopeless case)  | .....                | .....  | .....        | .....               |
| 130      | X                                         | .....            | X                    | X      | .....        | .....               |
| 131      | X                                         | .....            | .....                | X      | .....        | .....               |
| 132      | Will speak to son about supporting mother | .....            | .....                | .....  | .....        | .....               |
| 134      | .....                                     | X                | X                    | X      | .....        | .....               |
| 5        | X                                         | X                | .....                | .....  | .....        | .....               |

This is a disappointing array of facts. It indicates that, while many individuals received the practical assistance they needed, few were helped to find an interpretation of the difficulties they faced. Many received (often in addition to practical aid) platitudinous advice, frequently accompanied by prayer, but they were not made acquainted with the real nature of their problem. In only nine cases (19.5 per cent.) was there even the casual follow-up of calling in the home. The encouraging situations are those where something specifically personal was done. The lending of books may be perfunctory, but it is a step in the right direction. Invitation to the minister's home is a fine turn. Attempting to meet problems through sermons, messages which give the problems of the individual the perspective of history, and the steady friendship which redeems through the years (see chart) are excellent techniques. Only in six cases was one or the other of these constructive procedures employed; what of the other thirty-five?

## II. PROBLEMS IN BUSINESS RELATIONS

Closely related to the first group are those who come for advice as to business deals. These situations include the following:

| Case No. | Problem                                                               | Help Desired            |
|----------|-----------------------------------------------------------------------|-------------------------|
| 28       | Business deal                                                         | Advice                  |
| 31       | Employing laborer who works for a neighbor                            | Visit neighbor with him |
| 37       | To know whether he should employ a man who had misrepresented himself | Advice                  |
| 104      | Rebellion in the face of misrepresentation of big corporation         | Advice                  |

The treatment received was:

| Case No. | Practical Help | Practical Advice | Platitudinous Advice | Prayer | Calls | Any other Technique |
|----------|----------------|------------------|----------------------|--------|-------|---------------------|
| 28       | -----          | X                | X                    | -----  | ----- | -----               |
| 81       | -----          | X                | -----                | -----  | ----- | -----               |
| 87       | -----          | X                | -----                | X      | ----- | -----               |
| 104      | -----          | X                | -----                | -----  | ----- | -----               |

In these situations practical advice was about all that was called for and it was freely given. In most cases, however, some personality principle was involved. A pointed conversation (going beyond mere advice) might have been helpful in each case—directing the individual to a sounder philosophy for deciding future questions of right and wrong which will arise in his business, and also to a more adequate conception of Christianity as a way of life.

### III. PROBLEMS INVOLVING DOMESTIC RELATIONSHIPS

| Case No. | Problem                                                        | Help Desired                                               |
|----------|----------------------------------------------------------------|------------------------------------------------------------|
| 11       | Family maladjustment                                           | Advice                                                     |
| 14       | Husband infatuated with another woman                          | Advice                                                     |
| 19       | Wife "taken in" by a boarder; had deserted husband             | Advice on how to persuade the wife to return               |
| 35       | Domestic                                                       | Counsel—prayer                                             |
| 36       | Domestic                                                       | Advice—sympathy                                            |
| 54       | Accused of infidelity by husband; involved in suit for divorce | That minister speak to husband and effect a reconciliation |
| 39       | Domestic                                                       | To be admired and comforted                                |
| 26       | Husband going away with another woman                          | Advice                                                     |
| 51       | Son and wife recently married; going into divorce court        | Help in diagnosing trouble                                 |
| 137      | Trouble with wife over finances                                | That minister talk to wife                                 |
| 126      | Husband cruel                                                  | Confirmation of her own judgment, and sympathy             |
| 118      | Friction caused by wife's jealousy                             | Advice                                                     |
| 111      | Young couple married only a year; parted                       | Help in effecting a reconciliation                         |
| 110      | Woman had trunk packed ready to leave husband                  | Advice                                                     |

These cases represent 10.8 per cent. of the total number of interviewees in this study. One is surprised that the number is not larger. Does it indicate that people hesitate to come to ministers with family problems because of the traditional attitude of the church toward the subjects of birth control, divorce, and the like? Do they consider that because many ministers entertain ideas of conventional "goodness," these churchmen would look askance at their queries? Let us see if the treatments provided warrant such a conclusion.

## TREATMENT OF DOMESTIC PROBLEMS

| Case No. | Practical Help                                                                                                                                                                           | Practical Advice                                           | Platitudinous Advice                                         | Prayer | Call | Any other Technique                                                             |
|----------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------|--------------------------------------------------------------|--------|------|---------------------------------------------------------------------------------|
| 11       | X Money; work                                                                                                                                                                            | X New environment                                          | X                                                            |        |      | Had her consult physician                                                       |
| 14       | X Money and a reference leading to employment                                                                                                                                            |                                                            |                                                              | X      |      | Talked to husband                                                               |
| 19       |                                                                                                                                                                                          |                                                            |                                                              | X      |      |                                                                                 |
| 35       |                                                                                                                                                                                          |                                                            | X                                                            | X      |      |                                                                                 |
| 54       |                                                                                                                                                                                          | X                                                          | X                                                            | X      |      | Talked to husband, his family and lawyer                                        |
| 36       |                                                                                                                                                                                          |                                                            |                                                              | X      |      |                                                                                 |
| 26       |                                                                                                                                                                                          | X                                                          |                                                              | X      |      |                                                                                 |
| 51       |                                                                                                                                                                                          | X Be absolutely fair; spare not your son if he is to blame |                                                              |        |      | Stood by until divorce was secured; helped both parties to see situation fairly |
| 137      | X                                                                                                                                                                                        |                                                            |                                                              |        |      |                                                                                 |
| 126      | X                                                                                                                                                                                        |                                                            |                                                              |        |      | Talked to husband who finally agreed to psychiatric examination                 |
| 118      |                                                                                                                                                                                          | X                                                          |                                                              |        |      |                                                                                 |
| 111      | X Talked to wife's parents showing desirability that the young people live alone; talked to wife; had couple meet in parsonage and together face the situation to see the cause and cure | Note: Minister reports that they were living own house.    | Minister reports that a year later happily together in their |        |      |                                                                                 |
| 110      |                                                                                                                                                                                          | X                                                          |                                                              |        |      |                                                                                 |

In the case of number 11, the record seems to indicate an attempt on the part of the minister to get at the root of the trouble. Tangible help

was given, some practical suggestions made, and professional service suggested. This minister intended to follow up the case, but he does not say how he intended to do it.

Case number 14 is similar, in that material help and practical advice were given. The talk with the husband probably helped. Follow up (type not indicated) was intended.

Cases number 51 and 111 point to helpful interpretation of the facts. Four of the cases (35, 36, 19, and 26) illustrate absence of counselling technique. One woman, after a prayer, was advised to "be patient, trust God and pray" (35). There was no other treatment. In another case (36), there was prayer and "a quiet talk," the burden of which was "endure hardness"; but there was no plan for following up. In still another case (26), the patient received practical advice and prayer. The patient in case 17 received only prayer.

In case number 54, the minister had made a real study of the situation. He says, "It so happens that this young woman is decidedly in the wrong." Careful inquiry had revealed instances of her moral unfitness. Her delinquency was the second separation after her husband had given her a real chance to live rightly. The background of the case includes an early forced marriage (immediately after or just before the close of the high school period), family interference (from the standpoint that she was not good enough for the husband), and work that kept the husband away from the home at night. These factors militated against happy adjustment to married life and contributed to her downfall. The husband declared that he would not take her back again. At the time of his interviews she was probably living with another man (evidence is not conclusive). An absolute divorce was advised as the solution to a case that had serious mental dangers to all parties, if continued over too long a period.

In case number 137 the minister went to the home and after a prolonged conference (a whole forenoon) brought the husband and wife together. He assumes that this reconciliation is all that is necessary, and his follow-up will consist of "looking in from time to time."

A study of this set of documents reveals an appalling inadequacy on the part of the ministry to deal wisely with family problems. In the first place, the pastors fail to *understand* the personality difficulties of their parishioners. Ministerial "goodness" is misleading to those who are not shock-proof in the presence of a family-conflict situation. Churchmen should rarely treat the inquirer as a wrong-doer. Until they can put themselves in the place of an unfortunate individual, they cannot expect to be especially helpful to him. In the second place, most ministers are

unable to interpret the conflict situations clearly. To be helpful, a minister must see a situation in its true perspective, take the rôle of a diagnostician, and help those in trouble to see the problem for themselves. Sometimes a person in need refuses to do this; he prefers to see the difficulty from his own biased view-point. Such situations remain hopeless, for a desire to be helped must be accompanied by a willingness to cooperate if a solution of the difficulty is to be effected. But bringing people together is not enough. They must understand what separated them, what their shortcoming is, and what they can do to remedy matters. Then, supported and heartened by the friendship of their minister, they must set about to accomplish their full salvation.

## IV. PROBLEMS OF PERSONAL CONDUCT

| Case No. | Problem                                                                                                                             | Help Desired                                                 |
|----------|-------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 8        | Loss of fortune; drinking heavily; talking suicide                                                                                  | Friendship; advice                                           |
| 135      | Affair with a woman; has been found out and lost his job                                                                            | Advice                                                       |
| 53       | Illicit relations with young woman; suffering from fear that she will kill herself unless he marries her; says he does not love her | That minister act as confessor                               |
| 125      | Widowed mother involved in a rather scandalous affair with roomer                                                                   | Advice—has she (daughter) been right in withdrawing support? |
| 114      | Has child by a man not her husband (married but not living with husband)                                                            | Advice—her right to church-membership in question            |
| 98       | Strong drink and moral difficulties                                                                                                 | That pastor administer a pledge                              |

## TREATMENT

| Case No. | Practical Help | Practical Advice | Prayer | Calls | Other Technique                                                |
|----------|----------------|------------------|--------|-------|----------------------------------------------------------------|
| 8        | -----          | X                | X      | ----- | Consulted a good psychologist with him                         |
| 98       | -----          | X                | X      | ----- | -----                                                          |
| 135      | -----          | X                | X      | ----- | -----                                                          |
| 53       | -----          | X                | X      | ----- | Study of a picture; several interviews over a number of months |
| 125      | -----          | X                | -----  | ----- | -----                                                          |
| 114      | -----          | X                | X      | ----- | -----                                                          |

Case number 135 is cast in the conventional mold. The minister prayed with the man and asked him to "repent, confess your sin and be a Christian." In number 114 the minister argued against divorce with a view to remarriage on the basis of a scriptural text, and suggested "utter surrender to the will of God."

In the instance of number 8 the minister showed good counselling. He reported that he has urged the man to decide to check drink, "but he [the patient] wants to enjoy drink. The psychologist told him he could not help much until he [the patient] desired to win." The minister sees him regularly, and is trying to restate the issue (interpreting the problem in its true perspective) and to appeal to the best within him—his pride, his interest in his family, his profession of religion, etc. The success of this procedure depends upon whether the person can become sufficiently objective to see the facts, and whether he can be brought to the place where a victory becomes sufficiently desirable that he is willing to work for it. Many people want help as long as the minister furnishes all the resources; they look for cure by magic. Knowing that they must work for a solution of their problem, they often reject the proffered help or refuse to cooperate.

Case number 53 is also handled interestingly. This young man was living in a boarding-house in a large city, but returned home for week-ends, where he attended his own church in which he was a deacon and a teacher of a class of boys. He associated in midweek services and young people's activities in a city church where he met a young woman whom he sought for companionship. The pastor reports, "Their friendship brought about intimacies that worried the young man, and finally drove him to the minister." After careful inquiry, it was suspected that the woman in the situation was separated from her husband, that she was the mother of several children whom she had deserted, and that she was not a novice in illicit sex relations. The young man informed the minister that he did not love the woman. The pastor reminded him that she probably had had several liaisons in times past, and insisted that the young man break off any further friendship with her. He told him not to worry about her killing herself. Strange as it may seem, the young man brought the woman in question to prayer-meeting, which gave the pastor a chance to meet her. By this means the youth was brought to a better understanding of his situation.

The religious aspect of the treatment included prayer for forgiveness and moral strength, a reverent study of Hoffman's *Woman Taken in Adultery*, and several interviews over a number of months. From all indications the young man has been able to readjust himself and to

maintain his respect in his home town. He has continued to take an active part in the work of the church.

## V. PROBLEMS OF CRIME AND DELINQUENCY

| Case No. | Problem                                                                                | Help Desired                                                                                     |
|----------|----------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| 4        | In prison awaiting hearing for indecent exposure; enticing a minor; disorderly conduct | To get him "out of a jam"                                                                        |
| 86       | In jail for attempted unlawful entry                                                   | Help in securing parole                                                                          |
| 21       | Husband involved in embezzlement                                                       | Practical help—to save family reputation, etc.                                                   |
| 22       | "Borrowing" money from charity fund                                                    | Practical help                                                                                   |
| 25       | Confirmed crook; converted, felt himself slipping and sought minister                  | Spiritual help in truest sense; help in holding to his highest ideals; maintain his self-respect |

## TREATMENT

| Case No. | Practical Help                                                                     | Practical Advice                                                                                                                                                          | Platitudinous Advice | Prayer | Call | Any other Technique                                                                      |
|----------|------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|--------|------|------------------------------------------------------------------------------------------|
| 4        |                                                                                    | Tell truth, whole truth, etc. You can't lie to God; it's a terrible thing to go through life knowing you have sworn falsely<br>Note: He changed his plea. Pleaded guilty. |                      |        |      | Visited him in prison; helped to get psychiatric treatment                               |
| 86       | X (money; references)                                                              |                                                                                                                                                                           | X                    | X      |      | Gave him a Bible                                                                         |
| 21       | Earlier had helped borrow money; now saw Bonding Co., and secured a chance for him |                                                                                                                                                                           |                      |        |      | Gave him steady friendship; kept him in church and helped him to regain his self-respect |
| 22       | X                                                                                  |                                                                                                                                                                           |                      | X      |      | Steady friendship, encouragement                                                         |
| 25       |                                                                                    |                                                                                                                                                                           |                      | X      |      | Lunch together and four-hour talk                                                        |

Case number 86 was handled traditionally. The minister gave the man money, a reference, and a Bible, prayer for him, and told him "not to get a criminal complex." In case number 4 the counsel given was better than platitudinous advice. It involved a long conversation at a

time when the man was in a mood to take advice seriously. That he did so is shown by the fact that he pleaded guilty. Had the pastoral treatment stopped there, it would have been comparatively useless. In cultivating his friendship by subsequent calls at the prison and in securing psychiatric help which made for permanent restoration, this minister demonstrated what can and should be done in such instances.

The next two cases are different in that the men were church-members, both of whom became accidentally involved in difficulty, and with good intentions. The danger was that their self-respect would be lost, and their fight for the right abandoned. In both cases platitudinous advice would have been futile. Instead, the minister extended continuous and genuine friendship, practical help, and moral support. He used his influence in the parish to help steady them, and in industrial circles to secure them good employment. In the truest sense of the word, he helped to "save" two needy souls. Case number 22 might be called hopeless if one did not remember Begbie's *Twice-Born Men*. About all that could be done was done.

#### VI. PROBLEMS ARISING FROM THE NEED TO HAVE LIFE'S EXPERIENCES INTERPRETED

One of the fundamental problems of life is that of understanding and accepting the buffeting which life metes out, even though it be in large doses. "The problem of evil" is a practical issue that thwarts everyday people everywhere. The inevitable "why" is asked in the face of death, prolonged illness, financial reverses, unfaithfulness on the part of trusted friends, and so on. Undoubtedly this question was raised in many cases listed under headings already considered. For instance, in the case of number 103, listed under "Financial Problems," an unemployed man asked the minister for "renewal of confidence in the goodness of God." Case number 45, later listed under "Religious Problems," presents an unemployed man who came with spiritual questionings. These inquiries probably indicated a need to have his difficulties interpreted. Was this need met in an interview in which his attention was turned to biblical material which "straightened his thinking"? The problem presented by number 8, listed under "Problems of Personal Conduct," is another illustration of this condition; the minister's method of treatment indicates that he realized the subtle difficulty and attempted to meet it.

In most of the domestic problems and the religious queries there was a pronounced need for the minister to open up the deeper issues of social adjustment. Three cases illustrate this condition so well that they are grouped separately.

| Case No. | Problem                                                     | Help Desired                                             |
|----------|-------------------------------------------------------------|----------------------------------------------------------|
| 6        | Sudden death of wife                                        | A prayer for strength to carry on                        |
| 44       | A clergyman skeptical of soundness of the ministry; cynical | Friendly exchange of opinions and encouragement          |
| 46       | Not satisfied with life                                     | Spiritual need in facing approaching expulsion from home |

In the case of number 6, here is a man with an inadequate philosophy of life. Not a professing Christian himself, he had relied upon his wife's religion and prayers to tide him over emergencies. She died suddenly. In such a situation a minister can not do much, because there is so little foundation upon which to build. He should try, however, through friendly intercourse, to show why life deals with man as it does (in so far as this can be done), and what can be gained from such hazardous experiences.

Cases like number 44 are most baffling. The minister has little chance to help. To the people of his parish a minister may be, what alienists designate, "a father person"; but to a fellow minister, he is just another minister. The counselling relationship, analogous to that of a physician and his patient, does not apply here. The discouraged minister is talking to one who knows all too well reasons for discouragement, and to one who may be battling against severe opposition at that very moment. Every wise word which the colleague may advance is well known to his troubled neighbor, and has often been used by him in helping to cheer others. Nevertheless, the situation (one which obviously demands great skill in the interpretation of life) presents a real opportunity for helpfulness, and is therefore a challenge. Although no single technique can be recommended for such occasions, it is hoped that many ministers may enlarge their usefulness by learning how to befriend their brothers in the profession.

## VII. RELIGIOUS PROBLEMS

| Case No. | Problem                                             | Help Desired                                  |
|----------|-----------------------------------------------------|-----------------------------------------------|
| 13       | Feared he had committed the "unpardonable sin"      | To be given "peace"                           |
| 15       | Difficulty with <i>reality</i> in religion          | A way out                                     |
| 23       | Wanted to leave Episcopal church and join Unitarian | Advice (possibly an opportunity for argument) |
| 27       | Confused by various forms of baptism                | "Full explanation of the meaning of baptism"  |
| 29       | Unbelief in fundamentals                            | "Full explanation of God's plan with men"     |
| 30       | Problem of Sabbath observance                       | Advice                                        |

| Case No. | Problem                                                          | Help Desired                                       |
|----------|------------------------------------------------------------------|----------------------------------------------------|
| 41       | Doctrinal differences; disturbed through contact with minor sect | "Biblical interpretation and necessary advice"     |
| 45       | Unemployed; religious questionings                               | "Biblical instruction mainly"                      |
| 61       | Theological                                                      | Enlightenment and adjustment                       |
| 80       | Indecision; attended church, but not a professed Christian       | Enlightenment and adjustment; minister is not sure |
| 106      | Disillusionment regarding the church                             | Agreement with him                                 |
| 105      | Church too much given to compromise                              | Confirmation of his protest                        |

## TREATMENT

| Case No. | Practical Help       | Treatment                                                                                                                                                                                                            | Prayer | Calls | Any other Technique                    |
|----------|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|-------|----------------------------------------|
| 13       | Money and references | A quiet talk with exchange of scriptural words                                                                                                                                                                       |        |       |                                        |
| 15       |                      | Comradeship and sharing of experience; "Try it and see"                                                                                                                                                              | X      |       | Regular conferences as follow-up       |
| 23       |                      | Heart to heart talk about meaning of Jesus and the Church.                                                                                                                                                           |        |       |                                        |
| 27       |                      | "Cited Scripture passages on baptism. Told him to confine his study to the New Testament and take no man's advice"                                                                                                   |        |       |                                        |
| 29       |                      | Reasoned with him; advised him to "get in line with God's will, and conviction of the truth will come"                                                                                                               |        |       |                                        |
| 30       |                      | Talked to him about his influence on others; advised him to follow his conscience                                                                                                                                    |        |       |                                        |
| 41       |                      | Talk—advised him to search the Scriptures; "compare scripture with scripture and pray"                                                                                                                               |        |       |                                        |
| 45       |                      | "Turned his attention to biblical information which has straightened his thinking"                                                                                                                                   |        |       |                                        |
| 61       |                      | Explanation of why and on what grounds he (the minister) has made statements such as she had never heard in church of her previous membership.<br>Note: Attitude that of a genuine seeker; she seemed to understand. |        |       |                                        |
| 80       |                      | Conversation; appealed to his sense of values; challenged him to accept Christ                                                                                                                                       |        |       | Called on him during three-year period |
| 106      |                      | Long talk stressing church's persistence and its great personalities                                                                                                                                                 |        |       |                                        |
| 105      |                      | Urged to realize that all people can't be challenged; some need comfort and rest; must be patient                                                                                                                    |        |       |                                        |

This is a difficult group upon which to comment. Invariably the help wanted was advice, and the treatment called for in most instances was conference only. The description of an interview given in a questionnaire must necessarily be brief and sketchy. Much is left to the imagination of the reader as to the effectiveness of the interview; and whether or not the conversation reported seems adequate depends largely upon the philosophical view-point of the reader.

Wherever possible in dealing with such problems, a minister should be prepared to recognize both sides of a religious issue. In his orienting the question he should supplement biblical information with material from church history and contemporary thought. He should aim, of course, to help people to arrive at their own conclusions. One challenges the complacency of the minister who comments, "Convince him!" (Number 27). Several cases of religious questioning (numbers 38, 40, 55) are discussed under the section, "The Counselling of Youth." They are handled in a manner superior to those listed above. The reason lies in the fact that young people desire understanding counsel, or none at all; they seek out only those ministers who are able to treat their questions effectively.

#### VIII. PROBLEMS ARISING FROM ABNORMAL MENTAL STATES

| Case No. | Problem                                                                                                                                                                                                                   | Help Desired           |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| 81       | Delusions; unhealthy imagination; (believed herself a victim of fate; thought husband trying to kill her)                                                                                                                 | Sympathy               |
| 57       | Breakdown followed by a "vision"; believed himself called to be a "modern apostle"; went about interviewing ministers "to help him get started"; after sixteen-year trial starved himself, resulting in illness and death | Sympathy               |
| 58       | Annoyed by pranks of children on July 4; called local and State police; became too wrought up to sleep for a week                                                                                                         | Sympathy—possible help |
| 93       | Fearful losing job that paid \$20,000 per year; attempted suicide (had also an unfortunate love affair)                                                                                                                   | "A hearing"            |

## TREATMENT

| Case No. | Practical Help | Advice                                                              | Prayer | Calls | Other Treatment              |
|----------|----------------|---------------------------------------------------------------------|--------|-------|------------------------------|
| 81       | -----          | That she see a competent physician                                  | -----  | X     | -----                        |
| 57       | -----          | -----                                                               | -----  | X     | Gave friendship and sympathy |
| 58       | -----          | X                                                                   | X      | ----- | Sympathy                     |
| 93       | -----          | X<br>(Suggested that she see a psychologist). She committed suicide | -----  | ----- | -----                        |

Such persons call for highly specialized treatment. Sympathy, however much desired, cannot be substituted for medical or psychiatric aid. The minister's record of case number 81 bears this significant comment, "My diagnosis after several consultations was that she was suffering some underlying physical ailment. I recommended a complete physical examination at the hands of a competent physician. The advice was followed—and—revealed a condition which, once cleared up, brought the patient to a much more normal state of mind. This made my work easier—in fact, possible—and the lady is today perfectly happy and contented."

The individual reported as number 58 was only mildly abnormal in her reactions. Her minister succeeded by means of advice and prayer techniques in quieting her. She is easily worried by the presence and activity of children. Most ministers realize that they are not qualified to treat the more serious cases of mental illness. They should refer them to a psychiatrist or a mental clinic.

## IX. THE COUNSELLING OF YOUTH

Young people present a special counselling problem. Struggling with the physical readjustments and emotional conflicts of adolescence, they are usually quite problem-conscious. Most of them long for a confidant, for the friendship of someone whom they can trust, and for guidance.

Their problems arise from:

1. Conflicts within their own natures (temper, moodiness, bad habits, rationalizations, etc.).
2. Conflicts with their families resulting from their rapidly growing desire for independence, and their parents' solicitude for them.

3. Conflicts resulting from their rapidly enlarging religious and theological concepts, which may conflict with previous conceptions or with the conservatism of elders.

4. The attempt to decide upon a life work, with all that this involves of opposing parents' ambitions, deciding upon (and financing) the proper training, etc.

5. The search for a mate; love affairs, "broken" hearts, sex escapades, questionings regarding sex, and the like.

So important is this set of problems and so difficult the skills in handling them, that this independent classification has been made. Let us examine the interviews reported. There are a few instances in which youthful interviewees were listed under other headings. This freedom was taken for the reason that they had married very early or they were employed and did not face typical youth problems. Their personal difficulties were similar to those of older people. (Numbers 99, 111, and 124 illustrate this type.)

| Case No.    | Problem                                                                                    | Help Desired                                                                                                     |
|-------------|--------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| 56 (age 23) | Place of "drink" in fraternity                                                             | Is disgusted with fellows who "get drunk"; wants to know, "How can we lead them to self-discipline?"             |
| 55 (age 20) | Belongs to League of Evangelical Students; comes with question of fundamentals in religion | Wants minister to answer "yes" or "no" to his doctrinal statement; feels that only those who do so are Christian |
| 52 (age 21) | Has no opportunity to put her ability into practice                                        | Advice                                                                                                           |
| 38 (age 24) | Intellectual; creedal                                                                      | "Perhaps a little more light"                                                                                    |
| 40 (age 20) | Liberal ideas conflict with conservatism of certain college teachers                       | Advice                                                                                                           |

Case number 50 presents essentially a youth problem, although it is raised by a parent. A fifty-year-old mother, inclined to worry overmuch, came to the minister in a state of perturbation over the care-free behavior of her adolescent son. She sought advice what to do or say. The minister gave her the substance of a book dealing with parent-child problems and then recommended that she read the book. He tried to show her that boys of her son's age often had more respect for gang ideals than for those of their parents, but that they usually returned to their parents' ideals in later years. He emphasized the need for patience, and challenged

her to have faith in the boy and not to expect perfection. He planned to call upon her occasionally and to reconsider the theme.

| Case No. (Cont'd) | Problem                                                                                                        | Help Desired                                                                                                                        |
|-------------------|----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| 43 (age 19)       | Separation from young woman because of misunderstanding                                                        | Advice and a reconciliation                                                                                                         |
| 34 (age 20)       | No funds for college education                                                                                 | Help to get funds and work                                                                                                          |
| 20 (age 20)       | Drink; general religious confusion                                                                             | Advice and friendship                                                                                                               |
| 16 (age 20)       | Father an absconder; personal sex problems                                                                     | Advice                                                                                                                              |
| 59 (age 20)       | Broken engagement                                                                                              | Advice—should she give him up or try to change his mind?                                                                            |
| 68 (age 24)       | Fear of pending marriage because of inadequate sex information                                                 | Advice                                                                                                                              |
| 70 (age 20)       | Disturbed by attitudes of a close friend                                                                       | Guidance as to how to advise her friend—how to behave toward her                                                                    |
| 71 (age 20)       | Concern for leadership to be chosen for college Y. W. C. A.                                                    | Advice                                                                                                                              |
| 90 (age 25)       | Loves (?) a girl; jealous of rival; wants to wed her and let her pay his college bills                         | Advice and sincere opinion                                                                                                          |
| 133 (age 19)      | Wishes to attend college; no money                                                                             | Advice                                                                                                                              |
| 129 (age 23)      | His best friend has "crashed," causing sudden spiritual awakening; shall he be a minister? is God calling him? | Advice                                                                                                                              |
| 127 (age 22)      | Wants to marry Roman Catholic; parents oppose it                                                               | To tell her parents her decision is right                                                                                           |
| 121 (age 19)      | Immoral practices                                                                                              | None; minister called him in; calls him "a very evil boy," but describes him as "most friendly" and willing to try to follow advice |
| 94 (age 20)       | Confused (a college student) as to efficacy of prayer                                                          | Opportunity to talk over her problem                                                                                                |

| Case No. (Cont'd) | Problem                                                                                                                                  | Help Desired                                 |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|
| 117 (age 16)      | 24-year-old sailor wants to take her to a show; has never been out alone with young man; asked advice of mother who sent her to minister | Advice                                       |
| 116 (age 20)      | Religious: "What does it mean to accept Christ, and how do you do it?"                                                                   | Advice                                       |
| 115 (age 22)      | Help for a friend in spiritual difficulty                                                                                                | Advice; that he write a letter to the friend |
| 100 (age 21)      | Bad company and drinking                                                                                                                 | None; called in by minister                  |
| 97 (age 20)       | Study of comparative religions has led to view that Christianity is merely one of world religions                                        | Minister does not know                       |
| 95 (age 22)       | Question of changing standards; shift from small community to college campus                                                             | Advice                                       |

The problems of these youths cover a wide variety of personality difficulties. There are religious questionings, behavior issues, parent-youth maladjustments, sex conflicts and educational problems. The average age of the young people studied is 20.8 years.

Observe the treatments offered. In the case of boy number 56, he had been reared in the church and was attending college. He possessed a fundamentally wholesome attitude toward life, but was more of a "church-attendant" than a "situation-changer." He drank occasionally (temperately) but did not see the relationship of this practice to problems of character. For him it was simply a personal matter, divorced from his life-history and the conditions of social change. If the minister had assumed the attitude, "Shame on you, bad boy!" his influence would have been nil. Instead, this minister opened up the philosophy of the Christian religion to indicate that the fearless stand out from the crowd, the strong help the weak, and every man is his brother's keeper. He advised the collegian to observe and study the influence of drink upon the behavior of his fraternity brothers. He suggested that they meet again, after his young friend had perused some books that he recommended. The churchman begged him to consider why he drank occasionally and whether the reasons for such action were in harmony with the development of "the good life" in himself and in his community.

Record number 55 describes a student who was "a profound liter-

alist." He "works hard at his own point of view," attends meetings and reads literature to substantiate his own views, and came to the minister to have his views approved. This young man felt he was well informed and right; as a matter of fact he was "profoundly ignorant, not tolerant, not willing to adventure or investigate." In this instance had the minister either made light of his views or endorsed them, he would have done the youth real harm. The pastor attempted to enlighten the boy with dependable biblical interpretation; he suggested the interdependence of belief and world view; and he demonstrated historically how old dogmas have yielded to new experience and changing attitudes. The minister referred him to certain books and to great lives; he challenged him to throw himself into some worthy cause for others and to allow doctrinal statements to fall into their proper place in the scheme of things. Other treatments are added in briefer review.

| Case No. | Practical Help                                                                         | Advice                                                                                                                       | Prayer | Any other Technique                                                                     |
|----------|----------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|--------|-----------------------------------------------------------------------------------------|
| 52       |                                                                                        | "Social, spiritual and educational"                                                                                          |        | "Follow-up of the questionnaire type"                                                   |
| 38       |                                                                                        | Talk—advised him to "continue seeking; adhere to ideal of personal integrity; find yourself as part of a spiritual universe" |        | Tried to help him through a sermon                                                      |
| 40       |                                                                                        | Talk—advised her not to worry, to wait for better understanding, and not to let teachers scare her                           |        | Lent her books                                                                          |
| 43       |                                                                                        | X                                                                                                                            | X      |                                                                                         |
| 34       | X<br>(References)                                                                      | X                                                                                                                            |        |                                                                                         |
| 20       |                                                                                        | X<br>(Talked things over)                                                                                                    | X      | Went for a ride and had supper together; spent four hours in this interview             |
| 16       |                                                                                        | X                                                                                                                            | X      |                                                                                         |
| 59       | X<br>(Offered to talk with young man)                                                  |                                                                                                                              |        | Note: This interview followed a meal at the minister's home                             |
| 68       |                                                                                        |                                                                                                                              |        | Sent her to a doctor; suggested books; advised her to return if further help was needed |
| 70       |                                                                                        | X                                                                                                                            |        |                                                                                         |
| 71       |                                                                                        | X                                                                                                                            |        |                                                                                         |
| 90       |                                                                                        | X                                                                                                                            |        |                                                                                         |
| 133      | "Will write to registrars of several colleges asking about scholarships and self-help" |                                                                                                                              | X      |                                                                                         |

| Case No. | Practical Help                                                           | Advice        | Prayer | Any other Technique                    |
|----------|--------------------------------------------------------------------------|---------------|--------|----------------------------------------|
| 129      | "Will write for information about trade schools and visit some with him" | X             |        |                                        |
| 127      |                                                                          | X             |        |                                        |
| 121      |                                                                          | X             | X      | Put him in medical clinic              |
| 94       |                                                                          | X             | X      |                                        |
| 117      |                                                                          | X (Practical) |        |                                        |
| 116      |                                                                          | X             | X      |                                        |
| 115      |                                                                          | X             |        |                                        |
| 100      | Secured counsel, encouragement from an older man for him                 |               | X      | Secured Y. M. C. A. membership for him |
| 97       |                                                                          | X             |        | Lent books                             |
| 95       |                                                                          | X             |        |                                        |

Cases number 56 and 55 were described in detail because they present thorough methods of treatment. The ministers went to the root of the problems and attempted to help the individuals to understand themselves. This kind of an approach is suggested in numbers 20, 68, 129, 100, and possibly in a few others. In the majority of cases, however, only the surface issue was touched. In the case of numbers 43 and 34 the advice was platitudinous; and of number 116 most superficial. The latter youth told a tragic life story and revealed desperate need. The minister informed him in a few words how "to accept Christ," prayed for him, and sent him on his way. He concludes, "I have not been able to check up on him. Perhaps it is better so—isn't it true that if we direct men to the Father, that will suffice?" In two instances ministers called the youth to their offices and pressed them to face their misconduct (numbers 100 and 121). Although the clergymen desired to be helpful, one questions their direct method of treatment. In a situation such as number 20 faces, where an engagement has been broken, it is doubtful whether a minister can effect a satisfactory reconciliation by talking with the young man. Would the pastor not have been wiser if he had helped the girl to acquire a calm and brave acceptance of the situation, an understanding of it, and an adjustment to it?

## X. MISCELLANEOUS

Record number 71 is not a case of personal counselling at all. It is presented here to suggest the wide variety of situations with which a minister must learn to deal.

A young laborer, not a church-member, came to a minister wanting a certificate of baptism. He said that he needed proof of citizenship for a passport and desired a record of baptism in 1907. His attitude was patronizing and is described as, "Be a nice fellow, Mister! You have a good racket and I won't disturb you." The minister tried to learn something concerning the man's religious life and ideas; he found him totally disinterested. Needless to say, the inquirer did not receive a certificate. The minister remarks, "I never expect to see him again."

## CONCLUSIONS

From this study it is evident that, although many people are seeking counsel of ministers, a majority ask help with technical rather than subtle personal problems. They present financial difficulties, for instance, more frequently than behavior issues. This study also makes it clear that some ministers do very little counselling. So hard pressed were a few churchmen to find cases to report to the seminary that they included casual requests of parishioners as though they were bona fide interviews. One man, to whom the questionnaire was forwarded, admitted frankly that people seldom sought his guidance.

How many people believe that the clergy would understand their inner conflicts? Ministers are highly specialized leaders in matters pertaining to the church, theology and ethics. Do these interests lead them to prejudge problems of personality? Not a few churchmen deal with symptoms of maladjustment rather than with causes. This is natural in a group that is not trained in diagnosis. It is more easy to put salve on a rash than it is to locate and remove the hidden source of infection. Sound counselling involves insight into the hidden springs of personality, and it is the task of the counsellor to lead the parishioner to an understanding of the real nature of his difficulty. It is clear that ministers as a rule are tempted to rely overmuch on advice. A large part of their service involves talking; they are called "preachers"; they are usually regarded as the professional speech-makers of the community. What wonder, then, that they associate their faith too strongly with spoken words? The ministers who do the best counselling are those who have spared advice and stressed understanding persons.

The foregoing study of ministerial procedure suggests the following

principles with reference to pastoral counselling. In the first place, the interview should normally be sought by the person in need rather than by the minister. During the conference the attitude of the counsellor is one of thoughtful objectivity. In no case is he oversympathetic, hypersensitive, or callously indifferent during the interview. A harsh or chastening attitude is equally undesirable, as is also the optimistic practice of slapping the patient on the back, and remarking, "Cheer up, old boy, and forget it."

The interview proper is opened by the person who makes a statement of the nature of his difficulty. He may not tell the whole story nor get at the root of the trouble. Kindly, stimulating questions will aid in uncovering the deeper issues; in order to permit this probing, the minister must acquire the complete confidence of the seeker. It is always best therefore to encourage the inquirer to do most of the talking. This puts him at ease and brings a certain relief; he "gets it out of his system." The method also affords the minister an opportunity to observe many things about him—how clearly he grasps the real nature of his difficulty, what psychological devices he uses unconsciously to hide the real problem (such as, for example, rationalization, fear, prejudice, and the like), and how willing he is to look squarely at facts. The minister uses the occasion to think as well as to observe, and to discover a possible way out.

The minister's next step is to help the man to see his problem in true perspective. He desires that the individual discover what he can do to help himself. Just here the minister may blunder. Ordinarily, he is tempted to offer an authoritative explanation of the difficulty and dogmatic advice, including possibly a conventional formula of remedy. On the contrary, he should ask questions which will lead the inquirer to disclose all the facts in the situation. He has observed the points in the story at which the interviewee has been reticent, introduced irrelevant remarks, strongly blamed another, or become defensive. He will endeavor to go over these points, in an attempt to bring everything to the light. His questions must be tactful, but frank and kindly. A barrage of pointed questions, especially those dealing with personal history, usually antagonizes. The patient then takes the defensive; he feels that he is "put on the spot," and is being cross-questioned rather than helped. The minister has lost his opportunity to help by abusing his privileges.

When the minister has helped the person in need to objectify his difficulty, he then endeavors to lead the patient to some reasonable plan of action. The problem is solvable. So-called case material is often helpful at this stage of the conference. It shows the troubled person that he is not the only one in the world facing such an experience; and it suggests

that he is neither as guilty nor as hopeless as he may have feared that he was. At the same time, the minister must make it clear that no two people face exactly the same issue, and that every individual must work out his own salvation in terms of the spiritual resources that inhere in the situation. The interviewee sets up his goal of endeavor. He can reach it. Even so, the minister will not permit him to overlook for a moment the immediate and intermediate steps that are necessary to its achievement. What steps these will be in any plan, no one can predict. They may involve consultation with a physician or a psychiatrist; they may require the discipline of new friendships. Possibly planned readings, thought and study, will be required in the course of life-adjustment. Perhaps a change of environment will become necessary. In any case, the patient should be led to feel that he can do something to help himself, and that he can begin at once. Before he leaves the pastor's office, he has committed himself to "next steps." Other interviews are arranged for, if necessary. The trusted counsellor will keep in touch with the sick soul until he makes a satisfactory disposition of his personal problem.

Finally, the minister will keep all confidences inviolate. If he is to draw people to him, he must impress them as friendly, understanding and dependable. To do effective counselling, he will give considerable time to persons who seek his help. A churchman who tries to limit interviews to fifteen or thirty minutes is almost certain to fail to do justice to inquirers. No man ought to attempt pastoral counselling who is not willing to invest time and intelligence in the cause, for counselling is at once the most difficult, the most exacting, the most discouraging, and yet the most rewarding of all pastoral duties.

Despite the difficulty of the task and the ineffectiveness of much counselling, it remains true that the minister holds a strategic place in relation to the art of helping persons in trouble. Supposedly, he has something invaluable to offer persons—an adequate philosophy of life. Says Jung in his volume, *Modern Man in Search of a Soul*, "During the past thirty years people from all the civilized countries of the earth have consulted me. . . Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not one of finding a religious outlook on life." The minister's position in the church makes him a "father person." His relation to the community carries with it a sense of spiritual authority and leads people to assume that they can trust him. This being true, it behooves every churchman to covet for himself the opportunity for genuine usefulness which pastoral counselling offers, and to make a serious effort to equip himself for this high service.

The following books are suggested for reading purposes :

- Burkhart, Roy A., *Guiding Individual Growth*. 1935.  
Conklin, E. S., *The Psychology of Religious Adjustment*. 1929.  
DeSchweinitz, Karl, *The Art of Helping People Out of Trouble*. 1924.  
Elliott and Elliott, *Solving Personal Problems*. 1936.  
Freud, Sigmund, *New Introductory Lectures on Psychoanalysis*. 1933.  
Grensted, L. W., *Psychology and God*. 1930.  
Groves and Blanchard, *Introduction to Mental Hygiene*. 1930.  
Healey, Bronner, Baylor and Murphy, *Reconstructing Behavior in Youth*. 1929.  
Holman, C. T., *The Cure of Souls*. 1932.  
Janet, Pierre, *Psychological Healing*. 1925.  
Jung, C. G., *Modern Man in Search of a Soul*. 1933.  
Shaffer, L. F., *The Psychology of Adjustment*. 1936.  
Stevens, S. N., *Religion in Life Adjustments*. 1930.  
Stoltz, Karl, *Pastoral Psychology*. 1932.  
Symonds, P. M., *Diagnosing Personality and Conduct*. 1931.  
Taft, Jessie, *The Dynamics of Therapy*. 1933.  
Van Waters, Miriam, *Youth in Conflict*. 1925.  
Worcester, Elwood, *Making Life Better*. 1933.

## BOOK REVIEWS

AMERICAN COMMENTARY ON THE OLD TESTAMENT. Minor Prophets. Vol. 2.

William J. McGlothlin, John B. Gough Pidge, I. G. Matthews, Mitchell Bronk.  
Philadelphia: The Judson Press. 1935. Pp. 20, 46, 56, 34. \$2.00.

THIS is the latest volume in a series which does great credit to the Communion whose scholarship produces it. The Baptist churches have always peculiarly centered in and drawn their inspiration from the Bible, and this religious inheritance has been supported by a distinguished and progressive scholarship. It is not accidental that Professor Harper (as his old students, like the present writer, affectionately remember him), established Hebrew Summer Schools long ago in the eighties, or that the largest classes in Hebrew today in the country are to be found in a Baptist seminary, while as an enduring monument the University of Chicago, of Baptist foundation, with President Harper as its spiritual founder, is peer, rather leader of ancient universities in Biblical and related studies. It is notable that seven individual scholars of the same Communion could be found for editing the twelve books of the Minor Prophets, while the names of all the commentators in the series so far published make an extensive and honored list. Two of the present commentators have, alas, passed away, President McGlothlin and Professor Pidge, leaving their posthumous commentaries.

The reviewer is not acquainted with the whole series. But he has always had a very high regard for Prof. C. R. Brown's Commentary on Jeremiah and the present volume, the work of four scholars, continues the same strain of scholarship and lucid exposition. Much independence is granted to the several commentators. At the top of the page are given in parallel columns two translations of the text, at the left hand that of the King James Bible, on the right hand a translation after the commentator's choice. In some cases this is the text of the American Revision, but for Zechariah Doctor Bronk uses Harper's translation, and Professor Matthews (apparently) his own. To his commentary Doctor Bronk adds a bibliography, and for his two books Doctor Matthews gives both bibliographies and, at the end, critical notes on the Hebrew text, to which cross-reference is made by symbols from his translation. This is an improvement on the method followed in the other commentaries, where the actual Hebrew and its transliteration often appear in the notes. After all, most of the "learned" discussion is caviare to the general reader, and he is satisfied by seeing that such discussion is booked for the learned. At the same time it is only right to advise him that there is reason for any changes of text.

The expositions are sensible and clear, truly expository, without being homiletical. From time to time, the epigrammatic judgments of notable divines are cited. There is to be noted the generous judgments passed upon the several prophets, whose messages may easily be subject to modern criticism or blame. But it is recognized for each prophet that he had his own message for his own time. I may cite part of Doctor Matthews' concluding remarks on Haggai, a ritualistic enough prophet: "Haggai ministered to his own generation and ministered better than he knew. . . Men pass and prophets fail, but ideals and hopes and God ever

remain." While several of the Minor Prophets fall far short of the great Prophets, there does remain something congenial between them and the modern preacher, who is by no means always a prophet, as is often rashly assumed, but just a teacher in the humdrum daily walks of life. As to exegesis, proportions vary naturally according to the difficulties or importance of the subject-matter. I note for the short passage, Malachi 2:10-16, the seven pages of notes in Doctor Matthews' excellent discussion. Altogether the volume can be warmly recommended to all intelligent readers, and it is refreshing to know that such a series is appearing in this country, unique in contemporary American Bible work.

UNIVERSITY OF PENNSYLVANIA.

JAMES A. MONTGOMERY.

THE ART OF MINISTERING TO THE SICK. Richard C. Cabot and Russell L. Dicks. New York: The Macmillan Company. 1936. Pp. viii, 384. \$3.00.

RARELY do a minister of a church and a physician write a book jointly. This volume shows that the task is difficult. Doctor Cabot is chiefly responsible for ten chapters; Mr. Dicks for five; they collaborated freely in eight others. The viewpoints of the two men are clearly maintained in sections of the last-mentioned chapters. Often they are marked by the use of the first personal pronoun, the writer's initials following. Mr. Dicks is clergyman by appointment to the Massachusetts General Hospital and Doctor Cabot a practicing physician in the same institution.

The book is written to instruct internes, social workers and churchmen in the care of sick souls. The writers succeed somewhat in keeping the whole person before the reader so that he may interpret illness in terms of its effect upon the body-mind patient. "Art" as well as skill is required in ministering to persons in such need. Chief interest in the manual centers in the fourth section which deals with "methods." Most ministers have personalities to invest in the sick-room, but no particular training in spiritual therapeutics. The authors suggest seven types of helpful approach to the sick. This counsel is particularly informative. It will help men to sharpen their sensitiveness to human situations and to exercise better judgment in professional service. Mr. Dicks' reports of his interviews with four patients, which are recorded in the appendix, call for special reference. No minister can reflect upon the material in this volume and assume lightly his obligations to the sick.

STEWART G. COLE.

TRACTS ON LIBERTY IN THE PURITAN REVOLUTION, 1638-1647. William Haller, editor. New York: Columbia University Press. Three volumes. \$12.50.

INCREASINGLY, students of the political and religious life of America are finding its ideas and ideals rooted in that turmoil of Seventeenth Century England which is known as the Puritan Revolution. The Tudors had done their work well—much better than they knew. Autocrats though they were, they established England as a great nation among the nations of the world. But in thus founding nationalism they also created a sense of personal rights and worth. Democracy arose with its irresistible demands for freedom in economics, politics and religion. With astounding disregard for the medieval divine right of kings, the common people beheaded their ruler.

Such a revolutionary event could not occur without the production of a well-grounded philosophy. And, in fact, the country was flooded with pamphlets dealing with all manner of social problems and all forms of human rights. Many were but superficial vaporings of the hour but many others were profound dissertations on the questions of man's liberty and his loyalty to organized institutions.

Professor Haller has gathered together from original sources in the British Museum a body of these more important but little known tracts. John Lilburne, the Leveller, of whom it was said that if he had no cause to forward, he would find John arrayed against Lilburne and Lilburne against John; John Goodwin, fearless leader of the Independents; William Walwyn, stirring force among the sectaries—these and others are quoted.

The first volume is a commentary by Professor Haller on the materials found in Vols. II and III. In these days of troubled democracy throughout the world, these early expressions of hopes and convictions in the birth of modern democracy are not alone of interest but of value instructively also. True the dictatorship of a Cromwell followed the autocracy of a Charles but eventually government of the people through a representative Parliament became supreme. Principles once thought to have been originally enunciated in 1774 and 1776 are found to have been uttered over a century earlier.

R. E. E. HARKNESS.

THE CENTRALITY OF CHRIST. William Temple, Archbishop of York. Milwaukee: Morehouse Publishing Company. 1936. Pp. 115. \$1.00.

THE CHURCH AND ITS TEACHING TODAY. William Temple, Archbishop of York. New York: The Macmillan Company. 1936. Pp. ix, 49. \$1.00.

DURING his visit to America in the winter Archbishop Temple delivered the two sets of lectures of which these two little volumes are the published form. *The Centrality of Christ* is the text of the Washington Cathedral Series delivered at the College of Preachers. *The Church and Its Teaching Today* is the text of the William Beldon Noble lectures delivered at Harvard University.

The Archbishop has a trained philosophic mind which is combined with great felicity in expression to give us a devout and positive interpretation of the centrality of Christ in the Christian faith. He shows how the incarnation of a loving God is the distinctive message which sets the Christian Gospel in striking contrast to other faiths such as Islam or Buddhism. Now the best evidence of the central place of Jesus is in the application of the Christian ethic to all the areas of individual and social living, a matter which is discussed briefly but lucidly in the last lecture.

The other volume deals with the church and its teaching for our day. The author shows himself to be a man of extraordinary liberality in view of his Anglican tradition. He is much more concerned with the church as the "ecclesia" or redeemed and worshiping community than with it as an organization. This church has the mission of lifting high the torch of divine revelation, and keeping men sensitive to the dynamic life of God in human history. Like the other book, the author's emphasis here also is profoundly moral and spiritual, a great call to high devotion.

A. STEWART WOODBURN.

A FOOTNOTE TO FOLLY. Mary Heaton Vorse. New York: Farrar and Rinehart, Inc. 1935. Pp. 407. \$3.00.

MRS. VORSE early in life became interested in the conditions and experience of the workers in this country. The Textile Strike at Lawrence, Massachusetts, in 1912, was her first introduction into the needs of these people and the ways in which they and their children suffered deprivation and the violence of suppression. Although she had known much about labor, she said, "I had not got angry. In Lawrence I got angry." And that anger carried her out into the lives of the workers of the world.

In 1913 she was in Morocco, and in Europe witnessed the helpless dread of the war scare. Returning home she interested herself in the disorders of the Colorado Fuel and Iron Company which resulted in the Ludlow Massacre. When war broke out in the following year she was one of the American delegates to attend the Women's Peace Conference in Amsterdam and when the Lusitania was sunk she visited Central Europe to discover the rage in the hearts of the people against the United States.

After the war she again visited Europe to work for reconstruction and the care of the destitute and ruined people. Great were the ideals of the time and the hopes of a new world—but pathetic were the methods and measures to achieve it. In ignorance and helplessness statesmen did those things calculated to breed another disaster rather than to prevent its recurrence.

This is the *Footnote to Folly*, the seeming inability of men—high minded as they may be—to accomplish that which they sincerely desire. Ever it seems men are creating those forces which are certain to bring the future generation greater anguish than the past has known. It is this suffering, agony and death of little innocent children that fills the pages of *A Footnote to Folly* with tragedy.

R. E. E. HARKNESS.

HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN TEXAS. Rev. DuBose Murphy. Dallas: Turner Company. 1935. Pp. 173. \$2.00.

THIS history of nearly a century's progress of Episcopalianism in Texas was published to appear coincidentally with the State's Centennial celebration. As the title indicates, it is strictly a history of the Church and is designed to show its development since its founding in the city of Matagorda, December, 1838, until the present. The book is almost wholly a statistical record with scarcely a reference to the dramatic incidents relating to its struggle for independence, its application for Statehood or its prominent part in the Civil War. In fact, as to the latter, the author says in Chapter Six: "No social institution functions in a vacuum. And the Church in Texas must surely have felt the impact of those forces which were leading up to the Civil War. But in the material at hand—largely official documents, it is true—there is hardly a hint of the approaching struggle."

The only effect the War seems to have had on the Church in this State was to necessitate an alteration "making the liturgy conformable . . . to the civil establishment;" "that is," continues the author, . . . "in all probability, substituting 'Confederate States' for 'United States' in the prayers for President and Congress." So the Church went on its way, as probably most of the churches in America did, recording the annual number of baptisms, confirmations, communicants, expenditures, value of property and similar worthy items as evidences of the growth of the kingdom of righteousness on earth.

R. E. E. HARKNESS.

THE LIFE AND TIMES OF ALEXANDER MCKENZIE. Raymond Calkins. Cambridge: Harvard University Press. 1935. Pp. 455. \$5.00.

THIS is the story of a long life, from 1830 to 1914. But it is more than a biography. As the title indicates, the book is a history of more than three quarters of a century. And what a century it was for America.

Alexander McKenzie was a minister, born of Scotch ancestry in New Bedford, Massachusetts. And at once we are introduced to the old Whaler City, famous for those stout, strong-smelling vessels sailing the high seas on three-year voyages in search for the "Leviathan" of the deep, and for the Widow's Watch atop the dwelling houses. We walk the streets of Boston in the middle of the nineteenth century and we enter the Harvard of the 50's to sit in the classes, joining the student body of Andover Theological Seminary with its creedal requirements and its Progressive Theology defense against heresy.

Finally there is the story of Doctor McKenzie's long and successful ministry in the First Church of Cambridge, extending from 1867 to 1910, which is more the record of the changing religious views and practices of the American church than it is of one man's life. His ministry to the schools and colleges during nearly a half-century is also an excellent study of the developments in every way in the institutions of higher education.

The author by his own comments and by his free and liberal use of the diaries and manuscripts of his subject has given his readers not just another biography but a trustworthy insight into the religious and intellectual life of America during the period of her swift and certain rise to power and place at home and abroad.

R. E. E. HARKNESS.

BAPTIST TRAIL-MAKERS OF MICHIGAN. Coe Hayne. Philadelphia: The Judson Press. 1936. Pp. 180. 60 cents.

DR. COE HAYNE has become the recognized historian of Baptist Home Missionary enterprises in America. He has led his readers of many books over the trails of the Great Northwest, over the Rockies and into the Southwest. He is not a mere recorder of facts, linking certain denominational statistics with dates and places. He is rather the student and story-teller of human adventure in the urge and drive of mighty ideals and the challenge of wide visions.

In this study, the author, beginning with the rapid growth of Baptists in the Great Awakening, swiftly traces the development of the missionary interest as these people of the lower classes sought new lands and greater security in the far West. The advance into the Michigan Territory began about 1818, the majority of the settlers going from New York State. In 1822 the first Baptist meeting was held near Pontiac where the first settlement had been made west of Detroit. Under the supervision of the New York Baptist State Convention, Rev. Elon Galusha visited this section in this same year and soon he was followed by the pioneer missionary, Isaac McCoy, and later Elkanah Comstock who became pastor at Pontiac.

The story continues with its descriptions of adventure and heroism on the part of these early builders of the State. With the coming of the Free Baptists new enterprises were entered into. The two colleges, one at Kalamazoo, the other at Hillsdale, were established. The first B. Y. P. U. of A. was held in Detroit in 1892. The Baptists of Ann Arbor were among the first in this country to conceive of a

special Christian ministry to university students. The pastor of the church, Thomas W. Young, led the movement and a Guild was formed to make the work possible. The first student pastor was the late Dr. Allan Hoben, president of Kalamazoo College, serving in 1904.

It is thus the author makes the story of the Baptists in Michigan one of lively interest. The book is a narrative rather than a mere compilation of facts, and the illustrations—portraits of early ministers and missionaries as well as prints of frontier days—increase the interest and value of the record of the achievements of these Trail-Makers in the forest of the inland State.

R. E. E. HARKNESS.

**PLAIN TALK.** John W. Studebaker. Washington: National Home Library Foundation. 1936. Pp. ix, 166. 25 cents.

THE price of this book is no criterion of its value. The Foundation, whose stamp it bears, indicates its significance. Written by the United States Commissioner of Education, the text presents the educational basis of a democracy and the technique of the public forum as the most significant means of guiding public opinion for a democracy. In this field of interest Mr. Studebaker is qualified to speak with authority. He is known as the organizer and presiding genius of the nationally known Des Moines Public Forum. The reader will find in this book plain speech with reference to the power and responsibility of American freedom, the inherent dangers to a people of civic illiteracy, and the principles of popular adult education. Following the seven essays are listed thought-provoking questions, which might very well be made an agenda for a discussion group in church or school. Adequate bibliographical references are also added.

STEWART G. COLE.

**CASE STUDIES IN THE PSYCHOPATHOLOGY OF CRIME.** Ben Karpman, M. D. Washington: The Mental Science Publishing Company. Vols. I, II. 1933. Pp. x, 1,042. \$12.50.

As the sub-title informs us, this massive work serves as a reference source for research in criminal material. It is meant for professional use only and has been of great service to physicians, psychiatrists, educators and legal experts. The author, who is psychotherapist at St. Elizabeth's Hospital in Washington, D. C., has spent years in collecting painstaking case records of the criminally insane. These volumes present exhaustive studies of five persons.

STEWART G. COLE.

**THE MAKING OF A MAN.** The Dean of Windsor. New York: Charles Scribner's Sons. 1936. Pp. 133. \$1.50.

How can one adequately describe such a book as this? It refuses to fit into the usual categories. The Dean of Windsor has put into book form the cream of conversations carried on with young men, many of whom have gained renown on the stage, in literature, in politics, and in many other walks of life. The result is superb. While its purpose is not to be religious, it is definitely religious; while the author claims no originality for it, it is quite original; and while he laughs at the idea that it might be literature, it certainly is of the best type of literature.

In the hands of the young it may well prove to be a guide to good manners, good taste, and many other good graces that go by religious names in the circles of the pious. It is glorious reading.

GEORGE F. FINNIE.

CHRISTIANITY AND PERSONALITY. John Wright Buckham. New York: Round Table Press, Inc. 1936. Pp. xi, 192. \$2.00.

ONCE again Professor Buckham offers us an interpretation of Christian faith in terms of personalism. While drawing on psychological studies of personality, he also places philosophy, morality and religion under tribute for his understanding of the concept. To him, along with development and relativity, it is one of the greatest concepts of our day. But of all the values and certainties of reality, personality is transcendent. On that account Buckham refers to it as supernatural. He is careful to explain that he does not mean contranatural, which is the meaning of miracle. There is the touch of the Platonic tradition in the idea that "nothing is so real as the supernatural."

The author differentiates three embodiments of personality: developmental personality or man, ideal personality or Jesus, and perfect personality or God. In connection with Jesus, he makes a very pointed observation regarding our cause for gratitude that "the transmission of the life of Jesus did not fall into the hands of expert reporters and historians. What an empty shell of particulars might be ours in that case?"

The argument of the book is directed in the main to the reasons for holding to the personality of God. Buckham thinks that it is better to say "God is person rather than a person." He believes that the limitations of individuality or particularity could be avoided in that way. We should not talk about a friendly Universe, but rather about One within or above it who is friendly. The idealistic emphasis is everywhere apparent, and issues in an interpretation with much that is appealing. The literary form makes the book a pleasure to read. It is not surprising that the Religious Book Club selected it for their February offering.

A. STEWART WOODBURN.

CONGO CROSSES: A Study of Congo Womanhood. Julia Lake Kellersberger. Boston: Central Committee on the United Study of Foreign Missions. 1936. Pp. 222. Cloth, \$1.00; paper, 50 cents.

THIS book has been prepared for a mission study book to be used in the coming year. The author is a missionary to the Congo, under the Presbyterian church in the United States. As a study book, it seems to this reader to be very well arranged, its chapters and sections so clearly articulated one cannot help but get the ideas intended to be conveyed.

Beginning with the cross in the sky, the Southern Cross, shining on travelers, waters and soils of the tropics, the author writes of many other crosses—those of the past, the present and the future, the crosses within the hearts of the Africans, crosses along the roads of life in that land, and finally in the last chapter, the cross of Calvary.

Mrs. Kellersberger discusses Christianity versus paganism, the growth and grace of evangelical Christianity in the Congo, and our response and responsibility. One feels that this is a truly intimate and sympathetic portrayal of things in the Congo, and with the refreshing touches of humor and the illustrations and sketches, *Congo Crosses* is a book we shall enjoy studying.

HELEN WOODBURN.

THE TESTIMONY OF THE SOUL. Rufus M. Jones, Litt. D., D. D., LL. D. New York: The Macmillan Company. 1936. Pp. vii, 215. \$2.00.

THE author of this volume needs no introduction to readers of religious books. He has won undisputed place in the field of devotional and philosophical literature. The present book is the ripe fruit of years of patient research and continued reflection in his chosen field of inquiry. It constitutes the Ayer Lectures for 1936, delivered at the Colgate-Rochester Divinity School. No more fitting lecturer could have been selected to give courage and guidance to perplexed believers in Christian fact and theory. He has found for himself the center from which to view with poise and calm all that is included within the horizon of scientific and philosophic thought. Familiar with the history of religious reflection, with his usual simplicity of language and intellectual grasp and assurance of conviction, he calls the human soul to the witness stand and allows it to speak for itself. The title of the volume, *The Testimony of the Soul*, exactly describes its contents. I feel confident that most "souls," whatever their academic theory of life may be, will find that "the Soul" of Doctor Jones bears in the main true testimony. What that testimony is is outlined in ten illuminating chapters, each charmingly and eloquently written. Pleasure and profit await the reader of the latest of Professor Jones' studies in religious experience.

MILTON G. EVANS.

THE APOSTOLIC AGE AND THE NEW TESTAMENT. George A. Barton, Ph. D., S. T. D., LL. D., Professor of New Testament Literature and Language in the Divinity School of the Protestant Episcopal Church, Philadelphia, and Professor *emeritus* of Semitic Languages in the University of Pennsylvania. Philadelphia: University of Pennsylvania Press. 1936. Pp. xi, 157. \$1.50.

THE selection of Professor Barton as Bohlen lecturer for 1935 was a singularly happy one. Few scholars can rival him in breadth of knowledge and industry. During his many years' service as a productive scholar he has laid all fields of biblical learning under deep and constant obligation. It is a pleasure for me personally as a friend and former colleague to express a genuine admiration for his invaluable service.

In the present volume are reproduced his five lectures on the Bohlen foundation, substantially as they were delivered in Philadelphia, and a preface, brief introduction, chronology of the Apostolic Age, selected bibliography, and index. The opening words of his preface make clear his purpose: "It is not the purpose of the following pages to do more than to present an outline of the formative ideas and influences of the Apostolic Age, and their effect on the New Testament books produced in it, that shall be sufficiently brief and clear to be understood by the layman and non-technical scholar."

The Apostolic Age falls into three periods: (1) 30-42 or 43 A. D., when the church was groping for its mission; (2) 42 or 43-70, during which years a conscious effort was being made to evangelize the world, with a resultant spread of Christianity in the Mediterranean basin; (3) 70-150, the period of the institutionalizing of Christianity. By a very skilful arrangement of material nearly all the questions of introduction and criticism to be found in the much more lengthy and pretentious volumes are considered. Of necessity many of these points could simply be touched upon; occasionally, however, Professor Barton allows himself a fuller discussion. On every page he shows himself familiar with modern work on the several prob-

lems. Again and again he here accepts new hypotheses which are in contradiction, as he freely and almost gratefully admits, to his earlier views. Thus he now accepts the South Galatian hypothesis and early dating of Galatians, but considers that Lütgert and Ropes have "made out their case" for the presence of an antinomian party in the Galatian churches. He accepts the theories of two editions of Luke, one pre-Markan, the other based on an earlier edition of Mark, which latter Ur-Mark he dates in 50 or 51 A. D. Q he sees as early as 40-47, and considers it probable that it was in the hands of Christian catechists in Galatia. Both the special sources of Matthew and Luke which are for the moment in vogue, M and L, are accepted. On the other hand, he accepts without comment the view, which appears to many modern scholars quite untenable, that Hebrews was written to Jewish Christians and before the destruction of the temple, and on another page speaks of "proselytes of the gate."

Professor Barton dissents vigorously from what he considers an extreme and unwarranted skepticism as shown in the recent form criticism of Bultmann and Dibelius, and in literary and historical criticism as evidenced by Windisch and (by implication) Lake. This reaction has led him to an extraordinarily high appraisal of the Book of Acts as history. Not only was its author Luke the physician (*pace* Cadbury and G. F. Moore) the travel companion of Paul, but he has produced a document which apparently Professor Barton would consider accurate in every detail as well as in general sweep. Even the Pentecost narrative is essentially accurate. Speaking with tongues *was* glossolalia, but the Acts gives a simple straightforward account of what happened. Syllabic sounds have different meanings in different tongues. Thus in ecstasy one shouts out the syllable *bad*. To the Englishman it would be understood "not good," to the German "bath," to the ancient Sumerian "a wall" or "open," to the Hebrew "a part" or "portion," to the Frenchman "a pack-saddle." So it was in A. D. 30. Other novel suggestions of the author abound. One or two may be mentioned as examples. The reason that Paul found Christians in Damascus was that some of the "Arabians" at Pentecost were Zadokites (Covenanters of Damascus) who had got converted. "He who" or "that which restrains" in 2 Thessalonians 2 is to be seen as a reference to Claudius, and is a pun resting upon the similarity of his name to *claudere* to shut. Apollos was the author of the birth stories in Luke 1 and 2, and got his inspiration from Philo. The "little apocalypse" in Mark 13 was written by a *Christian* in the days of Claudius; Mark mistook it for a word of Jesus. It is surely fair to say that Professor Barton is like the householder of whom Matthew speaks who brought forth out of his treasure things new and old.

The volume is to be highly recommended. It is written in a delightfully entertaining style, and, without asking any questions, raises more to the running page than I have discovered in any other book in the last ten years.

MORTON S. ENSLIN.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS. R. H. Strachan, D. D., Professor of New Testament Language and Literature in Westminster College, Cambridge. New York and London: Harper and Brothers. 1936. Pp. xl, 149. \$3.50.

THIS is the eleventh volume of the Moffatt New Testament Commentary, and, as is true of all the volumes of the series, is essentially an explanation of Moffatt's

translation, with especial emphasis upon the religious meaning and message of the writing. Professor Strachan considers 2 Corinthians composite; parts of three letters—all from the pen of Paul—have been combined by some later hand. Many scholars have reached this conclusion, but this is the first commentary in which the text has been actually rearranged to reveal this view as to its structure. As the text now stands, the order is: (a) 6: 14 to 7: 1 (a fragment of a letter, written before our 1 Corinthians and referred to in 1 Cor. 5: 9); (b) 10: 1—13: 10 (a part of the so-called "severe letter" which was written from Ephesus, later than our 1 Corinthians and subsequent to a hasty and unsuccessful trip by Paul to Corinth, which is unmentioned in Acts. This "severe letter" preceded 2 Cor. 1-9, and is probably referred to in the latter); (c) 1: 1 to 9: 15 + 13: 11-14 (a portion at least of the last letter written by Paul to Corinth, probably while the latter was in Macedonia en route to Corinth and after he had received word from Titus that the rebellion in Corinth had been quelled).

Not only in the introduction but also in the commentary proper the evidence in favor of this analysis is adequately and, to my mind, convincingly presented. That Paul's opponents in Corinth were Judaizers I feel far from certain, despite Professor Strachan's confident affirmation. Furthermore, while many of his painstaking comments throw the figure of Paul into bold relief, it appears to me that he has not adequately considered the implicates of the phrase "in Christ." A somewhat fuller discussion of the several visits which Professor Strachan assumes Titus made to Corinth—especially as bearer of the "earlier letter" and of 1 Corinthians—would also have been of value had space permitted.

All who have worked with this singularly perplexing—one might almost say baffling—letter will appreciate the difficulties under which the commentator worked, and will be inclined to applaud the points of strength rather than to decry the reverse. None the less it is true that most commentators have a tendency to treat in detail the points which are reasonably clear, but to pass by in silence those upon which light would be welcome. Of course the present commentary is no exception.

MORTON S. ENSLIN.

**THE RETURN TO RELIGION.** Henry C. Link, Ph. D. New York: The Macmillan Company. 1936. Pp. 181. \$1.75.

**THE** reviewer's advice to all whose eyes happen to fall upon this page is, "Read this book; it will make you give serious thought to some of the most pressing problems of today!"

The author is Director of the Psychological Service Center, New York City. He declares that his return to religion was due entirely to "routine experience encountered in the practice of my profession, psychology." As a result of studies and examinations made by other psychologists as well as himself he discovered that "the individuals who believed in religion or attended a church had significantly better personalities than those who did not."

The writer claims that "We have become the fools of reason and the dupes of scientific truth." In chapter after chapter his ideas run counter to those so often promulgated by speculative psychologists, sociologists and economists. He believes that children should be forced to practice many desirable habits of expression; that happy marriage comes from emphasis on the homely virtues of living rather than on the intellectual aspects of life; that the key to a "more abundant life" is to "humanize the strong" instead of "institutionalizing the weak"; that the vice of too much

education and culture is far too common; that the emphasis in American life should be removed from a "standard of living" to a "standard of character."

"The development of personality through the certainties of religion rather than the expediencies of reason" is the panacea for the world's ills proposed by the writer. To him religion includes "the belief in God as a Supreme Being; the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the church as the chief, even though imperfect, vehicle of religious truths that are greater than science and values that are higher than reason."

RITTENHOUSE NEISSER.

CHRISTIANITY CONFRONTS COMMUNISM. Matthew Spinka. New York: Harper and Brothers. 1936. Pp. xii, 221. \$2.00.

SELDOM indeed does one find a book of which it can be truly said that every minister should read it, but Professor Spinka's volume, *Christianity Confronts Communism*, is one such. It deals with a subject which is of timely concern in an interesting yet scholarly way.

The book is divided into two parts, the first, dealing with communism in practice, opens with an account of the Revolution of 1917 which Professor Spinka calls the greatest revolution in modern history. The story of those early days as well as a brief sketch of the lives of the leaders around whom the various groups centered is told with unusual fairness and objectivity.

As one reads the accounts of the imprisonment and exile of Trotsky, Lenin, and Stalin, he sees with new clarity that the finest way to promote a cause is to persecute its leaders. One understands also that communism of the Marx-Lenin type came to Russia as a reaction to an absolute monarchy which toppled over as a result of its own corruption and lack of dependable leadership.

After a survey of the events and causes of the Revolution, Professor Spinka tells the story of communism as it confronted the Russian Church. With real skill and unusual objectivity for one who might be expected to be prejudiced in its favor, he tells of the conflict that took place as the church failed to adjust itself to the changing order. Contrary to the opinion usually held, the part of the church in this conflict was not entirely ignoble. There was, to be sure, hesitancy, lack of leadership and discord in the ranks of the clerics, but there was also, on the part of many, a determination to stand by what they believed to be right regardless of consequences. This resulted in martyrdom and torture, for communism paid the church the compliment of considering it an enemy of such influence that it must be destroyed.

As one reads the account of what took place, it is hard to keep from feeling that there will rise out of the suffering people of Russia a new church cleansed and renewed by the suffering of the present.

The second division of the book deals with the ideological basis of communism. Communism is a philosophy of life as well as an economic system. It draws its tenets from the deterministic philosophy of Karl Marx. The determining motive is the economic need. It is marked by one necessary inconsistency, that of preaching theoretically that all change is brought about by the pressure of economic need against which men are helpless, while practically it works with all the zeal of the evangelist to convince men that they can bring in the millennium by revolting against capitalism and the capitalist. Communism based on its deterministic philosophy is opposed to all religion. It is impartial in its opposition for it condemns and seeks

to destroy Muhammadanism, Judaism or Christianity with equal zeal. This is because it sees that its materialistic interpretation of life and the world is unalterably opposed to the spiritual interpretation which religion gives. Its real opposition to the Russian church is due to this fact rather than to the unethical character of Russian Christianity as is frequently thought. The Russian church could not have lived at peace with communism without surrendering all that made it Christian.

What is the answer that Christianity can give as it confronts communism? It must be given in terms of a revival of spiritual religion, a religion which, through its deep interest in human welfare, is able to bring to mankind so great a degree of justice and security that communism has no appeal. That is the one significant answer Christianity can give as it confronts communism.

As one finishes this book he wishes the super-patriots would read it that they might see the foolishness of trying to overcome communism by suppression. He wishes that those who are tempted to feel that communism offers the solution to our present ills would read it that they might understand the price which mankind would have to pay for so questionable a salvation; in short, that all Christians might read it, that they might have a better understanding of communism, its basic beliefs and principles and the challenge they present to Christian thinking.

JOHN W. THOMAS.

THE RELEVANCE OF THE CHURCH. F. R. Barry. New York: Charles Scribner's Sons. 1936. Pp. 235. \$2.50.

HE who has read the author's former book, *The Relevance of Christianity*, will welcome the appearance of this later publication, which consists chiefly of The Moorhouse Lectures delivered in St. Paul's Cathedral, Melbourne, during November, 1934. As Canon of Westminster and Rector of St. John's, London, Doctor Barry has had a sufficiently testing experience to enable him to write authoritatively on his chosen subject. Penetrating of thought, incisive of language, comprehensive in treatment and withal absolutely sincere in spirit, he compels attention and challenges respect.

Canon Barry frankly faces the present, admitting the weakness of the Church in society as compared with her position of even a few years ago. Attendance at services of worship is reduced and membership is scarcely holding its own. But the paradox is that there is more religion in the hearts of men than ever before. Or should one call it idealism? Personal sins are not so gross, certainly not so evident. Finer ethics are being manifested in social relationships. And there is an increasing demand that world affairs be made righteous and the human element be respected. All this is encouraging. But religion to be vital and effective must be organized. Only united forces can combat evil and make progress. Advance in any cause must have organization of its believers and champions. It is this perfectly evident and natural fact that gave rise to the Church in the first place. Those who believed in the cause of Jesus were forced without plan or premeditation to form a united body in order to meet the demands thrust upon them.

So it has always been. Emerging from the Middle Ages Christian people were compelled to organize a new church. Nothing exactly like it had ever been formed hitherto. A new age had come to pass and new conditions of the social order had to be met and dealt with. The rights of individuals had to be obtained and protected. It could not be done by individuals acting independently but by agreement and the uniting bond of compact and covenant.

A new age is upon us. Individualism has run riot. The evils of unrestrained

personal liberty are too evident in their costly disaster to require enumeration. Something of the authority and discipline of the old imperialism must be united with the democracy and individualism of the more modern time. But there must be equal balance. There must be a liberty that recognizes limitations and an authority that recognizes human worth.

This is the new task of the church, as tremendous and challenging as any that has ever preceded this present age. Religious liberty, as well as political liberty, is only some three hundred years old in its conception and in its reality even less. In that time the western world has gone to extremes. There is need of a new interpretation of religious liberty in spiritual terms, a facing of facts, a clear understanding of the function of religion, the recognition of its ageless search for a better and nobler world in which men may live. The idealism and splendid social vision of many non-church folk of the present must be recognized as profoundly religious and these advocates of a new day be fused in the passion of all those who seek the kingdom of God on earth.

R. E. E. HARKNESS.

CHRIST'S GIFT TO THE CHURCHES. Ruth Carver Gardner. Nashville: Broadman Press. 1936. Pp. 120. Cloth, 60 cents; paper, 35 cents.

THE title of the book was suggested by Ephesians 4:4-15, where there is a description of the minister "in his various capacities." After indicating the plan of preaching in religion and sketching briefly the history of Christian preaching, the author defines preaching as the proclamation of God's laws, the encouragement of those who hear, to live in vital relationship with him, and the revelation of Jesus Christ as "the one Way" in which this is possible. Successive chapters consider the call, preparation and character of the minister, the mutual relations and responsibilities of pastor and people, the preacher's economic problems, and the question of his security in old age; all leading up to a forceful presentation of the various plans of the Relief and Annuity Board of the Southern Baptist Convention, and of the pressing need of cooperation among the churches in order to make these effective in meeting the needs of aged and infirm pastors.

The writer is the granddaughter of an honored minister who served country churches in Tennessee for more than forty years. Her knowledge of the work and problems of the preacher is evident. With good-humored common sense she discusses the issues involved in the work of the ministry and has produced a volume worthy of a wide reading by seminary students, pastors, and laymen.

RITTENHOUSE NEISSER.

THE FUTURE LIFE. F. A. M. Spencer. New York: Harper and Brothers. 1935. Pp. 320. \$3.00.

OLD yet ever new is the interest in this most engaging of themes. The method used by the author is that of tracing the development of the ideas connected with immortality down from Jewish to Christian thought. Then, after comparing these with the Greek contribution, passing on to the development of the thought in the various Christian channels through the centuries. Finally, the process is brought into harmony with the thinking of our own day.

There is, especially, a good historical perspective, and in many spots a gracious interpretation of the doctrine in which so many Christians have found hope. The

peculiar contribution of the book lies in the fact that it attempts to put this remarkable doctrine wholly within the range of the evolution of humanity.

GEORGE F. FINNIE.

THE SECRET OF VICTORIOUS LIVING. Harry Emerson Fosdick. New York: Harper and Brothers. 1934. Pp. viii, 246. \$1.50.

ONE look at the titles of the sermons preached by Doctor Fosdick and included in this volume will give some understanding to the reports that great crowds wait upon his words. He is dealing with great and urgent subjects. These sermons, unlike some preached sermons, make good reading. Among them is the now famous Armistice Day Sermon, "The Unknown Soldier," and many another of equal though different value.

GEORGE F. FINNIE.

VENTURES IN DRAMATICS WITH BOYS AND GIRLS OF THE CHURCH SCHOOL. Hulda Niebuhr. New York: Charles Scribner's Sons. 1935. Pp. 224. \$1.75.

THE nineteen ventures reported by the author in this volume concern projects in creative drama with ten- to fifteen-year-old boys and girls. The author shows through actual experiences how those problems which confront every director who has ever worked with children have been thought through and solved. She presents to the reader, from the standpoint of the children, the idea of how a play originated, how it was written and produced, not forgetting to include those necessary details such as make-up and costuming which give a production technical finish. Miss Niebuhr, who is on the staff of the Madison Avenue Presbyterian Church, New York City, has combined her theories of dramatics with excellent examples of practice. The book, with its plays centering around interesting personalities, special days, and missions, should prove to be a most valuable handbook to the experienced director, as well as a practical guide to the novice who desires to use dramatics in the church school to aid boys and girls in developing poise and independence and, at the same time, to provide a form of social activity wherein they will find opportunity for "spontaneous expression" in a cooperative social enterprise.

CHARLES E. BATTEN.

THE THEORY OF SOCIAL WORK. Frank J. Bruno. New York: D. C. Heath and Company. 1936. Pp. xi, 646. \$4.00.

THIS recent addition to the Heath Social Relations Series is well qualified to take its place as a distinguished book dealing with modern social problems. Its purpose is to provide the theoretical background necessary to enlightened and efficient social work. In this task the author has included within the scope of a single volume materials from the many fields of inquiry with which the trained social worker must be familiar.

*The Theory of Social Work* is not a book for the ordinary reader. Considerable acquaintance with the social and biological sciences is demanded of him who would appreciate its significance. The author employs the vocabulary as well as the methods of the various sciences with which he deals. Thus he limits his reading public to seniors and graduate students.

Since Mr. Bruno advances no particular view-point in his book, it is difficult for a reviewer to give any adequate information concerning its contents. If there is

one emphasis which runs throughout the book, it is the scientific spirit. Even the most controversial social issues are handled with scholarly impartiality; the arguments on both sides are given due consideration, and a conclusion is drawn that is in accord with the observable facts. This spirit of free inquiry is a feature which recommends the book most highly to one seeking guidance in the exceedingly experimental field of social work.

CHARLES M. COLDREN, JR.

THE VALLEY AND BEYOND. Anthony C. Deane, Canon of St. George's, Windsor, and Chaplain to H. M. the King. New York: Harper and Brothers. Pp. 203. \$1.50.

THIS book gives beautiful expression to the perennial interest life beyond the grave has for humankind. While the author does not uncover new reasons for belief in immortality, he presents familiar ideas in varied and attractive dress. He feels "absolutely sure about the truth of immortality" and stresses the important considerations that the evidence for belief are "cumulative" and the difficulties of disbelief "insuperable."

Without the intrusion of theological dogmatism, the writer gives the reasons for his "overwhelming conviction" that life persists after death. He frankly dissents from some popular ideas, such as that assurance of man's immortality depends upon faith in the resurrection of Jesus, and that desire for life beyond the grave is evidence of its reality. He does not hesitate to transgress traditional orthodoxy by admitting that the idea of an "intermediate state is very possibly true" and that "the theory of conditional immortality is reasonable." He even raises the question as to whether animals, especially dogs, may have a future life.

In his final chapter the author contrasts the results of disbelieving and of believing in personal immortality. Disbelief removes "any adequate motive for unselfishness or any reason for stern effort or any solace for the heart's agonies." Belief makes the earthly part of life "tremendously interesting and worth while"; it glorifies our tasks and gives comfort and strength in time of sorrow.

RITTENHOUSE NEISSER.

THE CHRISTIAN FAITH AT THE NATION'S CAPITAL. Rufus Washington Weaver. Philadelphia: The Judson Press. 1936. Pp. 205. \$1.00.

DOCTOR WEAVER in these sixteen sermons preaches out of a long experience. He is a graduate of Wake Forest College, N. C., and of the Southern Baptist Theological Seminary, Louisville, Ky. He has held important pastorates in Baltimore, Cincinnati, and Nashville and for ten years was president of Mercer University, Macon, Georgia. His present pastorate in the First Baptist Church, Washington, D. C., began in 1930.

With unhesitating boldness Doctor Weaver attacks the irreligion of Washington and especially that of members of Congress. The nation has been founded upon the principle of separation of Church and State. But that means merely an organic separation and not a divorce of religion and politics, as all too evidently is the presumption of senators and congressmen. The churches must demand that affairs of State shall be carried on in a spirit of responsibility to human welfare and not with the motive solely of party politics. So national repentance must precede national recovery and the tried and proven principles of religion throughout the centuries must undergird the efforts to establish a happier social order.

R. E. E. HARKNESS.

## BOOK NOTICES

COMPARATIVE STUDY OF RURAL RELIEF AND NON-RELIEF HOUSEHOLDS. Thomas C. McCormick. Washington: Works Progress Administration. 1935. Pp. 141.

THE charts, tables, schedules and their interpretation contained in this monograph present social and economic conditions among not only 5,600 relief families in 47 counties of 19 states, but also 11,000 non-relief families living adjacent to the relief families. While many of those families receiving help from the government are suffering severe social hardships, not a few of the non-relief groups are in almost as destitute condition.

This monograph (the second in a series) presents important research materials upon the subject of the human factors in the depression era.

THE FAITH AND ITS FURTHERANCE. E. Y. Mullins, H. W. Tribble, and W. O. Carver. Nashville: Broadman Press. 1936. Pp. 263. 75 cents.

THIS is another of the books issued by the Sunday School Board of the Southern Baptist Convention, to be used in training classes for workers, and admirably suited to that design. It consists of two parts. The first is an analysis and description of the Christian faith as written by the late President Mullins, and revised by Professor Tribble. The second part, written by Professor Carver, is concerned with the church's missionary obligation to share the faith with the entire world. Outlines and questions increase the usefulness of the book as a study text.

THUNDER OVER SINAI. Edwin McNeill Poteat, Jr. New York: Harper and Brothers. 1936. Pp. viii, 118. \$1.00.

A PILLOW OF STONES. McIlyar Hamilton Lichliter. New York: Harper and Brothers. 1936. Pp. ix, 105. \$1.00.

THESE additions to the now long list in Harper's pulpit are well worthy of a place in the list of modern preachers. They make good reading.

BRIDGE BUILDING: And Other Sermons. Herbert W. Virgin. Philadelphia: The Judson Press. 1936. Pp. 182. \$1.00.

REALITY IN RELIGION. John MacNeill. Philadelphia: The Judson Press. 1934. Pp. 158. \$1.00.

SAILS AND ANCHORS. Harold Cooke Phillips. Philadelphia: The Judson Press. 1934. Pp. 180. \$1.00.

THE SIN OF BEING ORDINARY. Frank B. Fagerburg. Philadelphia: The Judson Press. 1934. Pp. 155. \$1.00.

THESE sermons issued by The Judson Press bring to many, who could not otherwise know them, the preaching ministry of three prominent Baptist leaders.

A RAINBOW FOR EVERY CLOUD. David M. Gardner. Nashville: The Broadman Press. 1935. Pp. 105. \$1.00.

UNIVERSAL MESSAGES. R. C. Campbell. Nashville: The Broadman Press. 1935. Pp. 163. \$1.00.

JEWELS OF PROMISE. W. M. Seay. Nashville: The Broadman Press. 1936. Pp. 151. \$1.00.

A GREATER THAN SOLOMON. Robert G. Lee. Nashville: The Broadman Press. 1935. Pp. 160. \$1.00.

THESE four volumes represent preaching as it is found south of the Mason-Dixon line, which has a fervency all of its own. A comparison of these sermons with Northern preaching would afford an interesting study.

THE LIBRARY OF PICO DELLA MIRANDOLA. Pearl Kibre. New York: Columbia University Press. 1936. Pp. xiv, 330. \$4.00.

MISS KIBRE has made a painstaking and excellent analysis of the famous private library of the young fifteenth century "Phoenix of the wits," indicating his broad field of interest and amazing industry in collecting one of the outstanding private libraries of his age. Following chapters on The History of the Library; Greek Works; Books in Oriental Languages; The Latin Writings; Belles Lettres, Theology, and Philosophy; and Occult and Natural Science is printed the immensely valuable inventory of the library from a hitherto unpublished sixteenth-century manuscript in the Vatican library. Bibliographers, mediævalists, and classicists alike will find the volume of distinct value.

THE WORLD OF THE NEW TESTAMENT. T. R. Glover. "Miscellany" Edition, reprint. Cambridge: University Press; New York: The Macmillan Company. 1936. Pp. 191. \$1.50.

A CONVENIENT reprint of a volume which first appeared in 1931.

KEEPING A SOUND MIND. John J. B. Morgan. New York: The Macmillan Company. 1934. Pp. ix, 440. \$2.00.

LITERATURE in the field of mental hygiene is increasing rapidly. The present volume, written by one of America's well-known psychologists, was prepared as a text-book for freshmen in college. The writer has succeeded in canvassing the general theme thoroughly without resorting to technical language. Any layman can read the book easily and be greatly rewarded in self-understanding.

STUDIES IN ROMANS. B. H. Carroll, D. D., LL. D. EPHESIANS AND COLOSSIANS. E. Y. Mullins, D. D., LL. D. Nashville, Tenn.: Broadman Press. 1936. Pp. 368. 75 cents.

THE three works bound together in this volume received notice in the January, 1936, issue of THE CROZER QUARTERLY, p. 76. The low price at which this well-printed and well-bound book is issued is evidence of the missionary spirit of the Southern Baptist Sunday School Board.

## BOOKS RECEIVED

- THE WORLD AND GOD. H. H. Farmer. New York: Harper and Brothers. 1936. Pp. xvi, 315. \$3.00.
- CHRIST AND HIS CROSS. W. Russell Maltby. New York: The Abingdon Press. 1936. Pp. 174. \$1.50.
- RELIGION AND THE SCIENCES OF LIFE. William McDougall. Durham: Duke University Press. 1936. Pp. xiii, 263, 8. \$3.00.
- THE AFRICAN BACKGROUND OUTLINED: OR HANDBOOK FOR THE STUDY OF THE NEGRO. Carter G. Woodson. Washington: The Associated Publishers, Inc. 1936. Pp. vii, 478. \$3.25.
- FAIREST OF ALL: AND OTHER SERMONS. Dr. Herbert Lockyer. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1936. Pp. 157. \$1.00.
- REASON AND REVELATION. Edward McCrady, D. D. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1936. Pp. 411. \$3.00.
- THE ESSENCE OF SPIRITUAL RELIGION. D. Elton Trueblood. New York: Harper and Brothers. 1936. Pp. xiv, 156. \$1.50.
- ADMINISTERING CHRISTIAN EDUCATION IN THE LOCAL CHURCH. Oliver deWolf Cummings. Philadelphia: The Judson Press. 1936. Pp. 106. 40 cents.
- A CHURCH AND ONLY A CHURCH. Osgoode H. McDonald. Philadelphia: The Judson Press. 1936. Pp. 68. 25 cents.
- VARIETIES OF AMERICAN RELIGION. Edited by Charles S. Braden. Chicago: Willett, Clark and Company. 1936. Pp. viii, 294. \$2.00.
- AMERICAN PHILOSOPHIES OF RELIGION. Henry Nelson Wieman and Bernard Eugene Meland. Chicago: Willett, Clark and Company. 1936. Pp. xiii, 390. \$3.00.
- KIERKEGAARD: HIS LIFE AND THOUGHT. E. L. Allen, M. A., Ph. D. New York: Harper and Brothers. 1936. Pp. x, 210. \$2.00.
- THE HERITAGE OF THE CATHEDRAL. Sartel Prentice. New York: William Morrow and Company. 1936. Pp. xxii, 328. \$3.50.
- SOME OF MY RELIGION. H. R. L. Sheppard. New York: Harper and Brothers. 1936. Pp. xii, 212. \$1.50.
- THE HEBREW PHILOSOPHICAL GENIUS: A VINDICATION. Duncan Black MacDonald. Princeton: Princeton University Press. 1936. Pp. xii, 155. \$2.50.
- KAGAWA: AN APOSTLE OF JAPAN. Margaret Baumann. New York: The Macmillan Company. 1936. Pp. 95. 75 cents.
- MOVEMENTS OF THOUGHT IN THE NINETEENTH CENTURY. George H. Mead. Chicago: University of Chicago Press. 1936. Pp. xxxix, 519. \$5.00.
- CHRISTIAN MATERIALISM. Francis J. McConnell. New York: Friendship Press. 1936. Pp. xiii, 167. \$1.25.
- A PORTRAYAL OF NEGRO LIFE. William A. Cooper. Charlotte, N. C.: published by the author, under the auspices of the Division of Cooperation in Education and Race Relations. 1936. Pp. xi, 110. \$1.00.
- CONTRIBUTIONS TO PSYCHOLOGICAL THEORY. Vol. I, No. 1. Conation and Our Conscious Life. Helge Lundholm. Edited by Donald K. Adams and Helge Lundholm. Durham: Duke University Press. 1935. Pp. 95. \$1.00.
- Vol. I, No. 2. A Study of the Cognitive Abilities of the White Rat with Special Reference to Spearman's Theory of Two Factors. Thomas Logan McCulloch. 1935. Pp. 66. \$1.00.
- THROUGH SCIENCE TO GOD. Nathan A. Smyth. New York: The Macmillan Company. 1936. Pp. vii, 213. \$2.50.

- OMWA? ARE YOU AWAKE? P. H. J. Lerrigo. New York: Fleming H. Revell Company. 1936. Pp. 175. \$1.25.
- CHRISTIANITY IN THOUGHT AND PRACTICE. William Temple, Archbishop of York. Milwaukee: Morehouse Publishing Company. 1936. Pp. 112. \$1.50.
- THE NATURE OF RELIGION. Edward C. Moore. New York: The Macmillan Company. 1936. Pp. ix, 368. \$2.50.
- ARTIST, THINKER AND SAINT. Roy M. Pounder, M. A., Th. D. Toronto: The Ryerson Press. 1936. Pp. xii, 225. \$2.00.
- WOMEN AFTER FORTY. Grace Loucks Elliott. New York: Henry Holt and Company. 1936. Pp. x, 213. \$1.25.
- SOLVING PERSONAL PROBLEMS: A COUNSELING MANUAL. Harrison Sacket Elliott and Grace Loucks Elliott. New York: Henry Holt and Company. 1936. Pp. vii, 321. \$2.00.
- MEXICAN MARTYRDOM. Wilfrid Parsons. New York: The Macmillan Company. 1936. Pp. vii, 304. \$2.50.
- THE QUEST FOR HOLINESS. Adolph Koberle, D. D. Translated from the German by Rev. John C. Mattes, D. D. New York: Harper and Brothers. 1936. Pp. xi, 268. \$2.50.
- WHAT RELIGION DOES TO MEN. Harold Elliott Nicely. New York: Harper and Brothers. 1936. Pp. 97. \$1.00.
- THIS QUESTIONING AGE. Frank B. Fagerburg. Philadelphia: The Judson Press. 1936. Pp. 178. \$1.00.
- THE PIONEER DEPARTMENT OF THE CHURCH. Lucile Desjardins. Philadelphia: The Judson Press. 1936. Pp. 70. 25 cents.
- BUILDING SPIRITUAL FOUNDATIONS IN THE FAMILY. Edited by L. Foster Wood. Philadelphia: The Judson Press. 1936. Pp. 75. 25 cents.
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- THE PLAN OF SALVATION. Benjamin B. Warfield. Grand Rapids, Mich.: Wm. B. Eerdmans Company. 1935. Pp. 142. \$1.00.
- RELIGIOUS LIBERALS AND CONSERVATIVES. Thomas A. Symington. New York: Bureau of Publications, Teachers College, Columbia University. 1935. Pp. 104. \$1.50.
- PSYCHOLOGY APPLIED. George W. Crane. Northwestern University Press. 1933. Pp. 586. \$4.00.
- THE GIFTS OF THE HOLY GHOST. Frank Hudson Hallock. Milwaukee: Morehouse Publishing Company. Pp. vii, 143. \$1.75.